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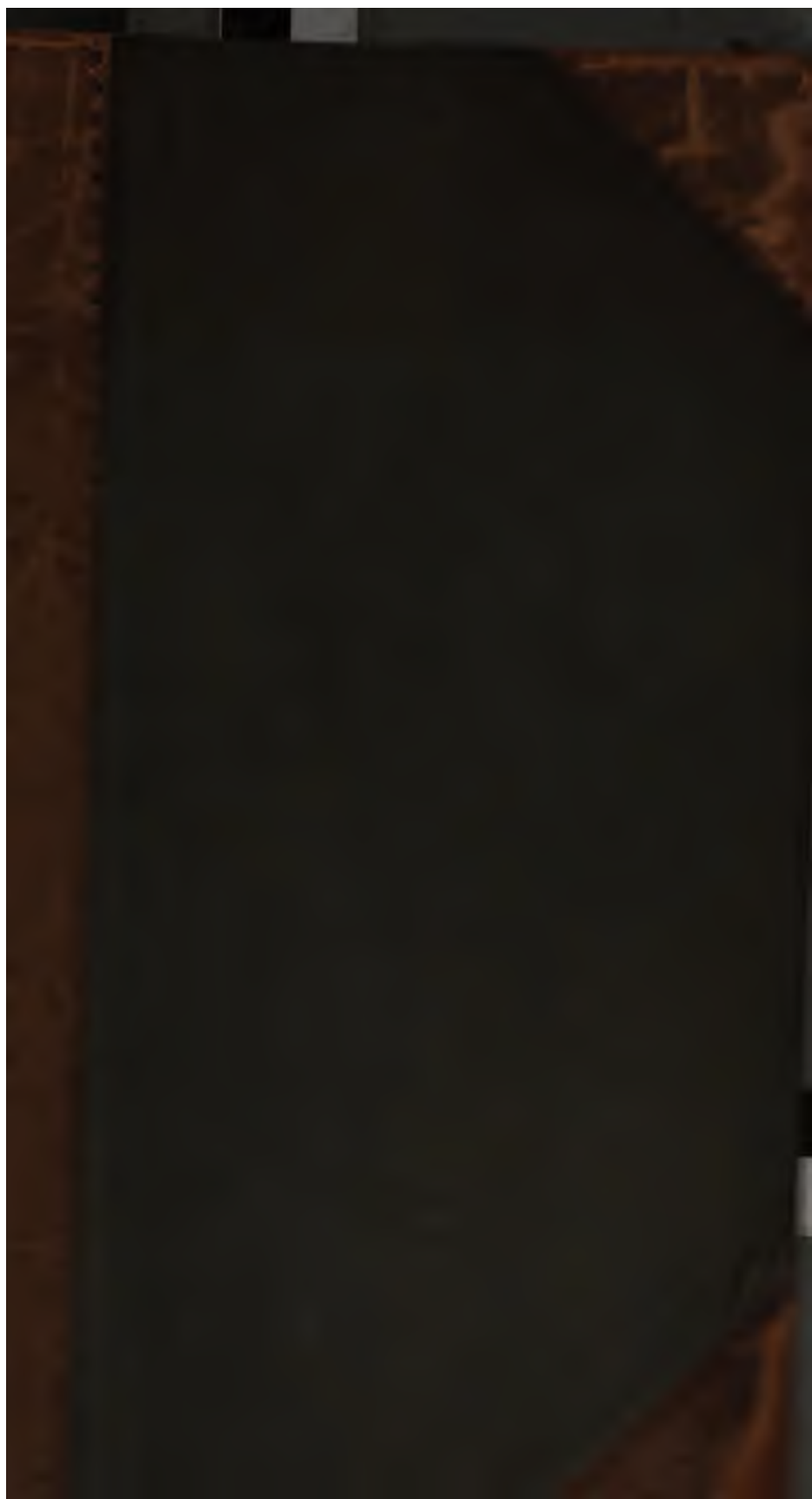
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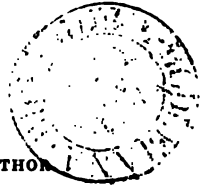
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A GRAMMAR
OF THE
HEBREW LANGUAGE.

BY
MOSES STUART,
ASSOCIATE PROFESSOR OF SACRED LITERATURE IN THE
INSTITUTION AT ANDOVER.

FOURTH EDITION,
REPRINTED WITH THE CONCURRENCE OF THE AUTHOR.



OXFORD: D. A. TALBOYS,

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736.

THE
PUBLISHER TO THE READER.

THE principal reasons that have induced me to reprint the following work, are the high encomiums which have been bestowed upon it by all acquainted with its usefulness; the difficulty of obtaining a sufficient supply from America to meet the demand; and the high price at which it must be sold when procured, in consequence of the expensiveness of importation.

Among those most conversant with the subject in this University, whom I may particularise as approving of this Grammar, are Dr. Nicol, the late Regius-professor of Hebrew, who regretted that he could not constantly recommend it to his pupils from the difficulty they found in obtaining it; and Dr. Pusey, the present Regius-professor, who recommends its employment to beginners; and to these names I might add a host of others, if they were not in themselves quite sufficient. Neither is it a slight recommendation of this work, that it has passed through three editions in America; where it has been adopted in all the principal seminaries, and where the study of Hebrew is made an object of much greater importance than it is with us. And this leads me to mention that this reprint is made with the full sanction and approbation of the learned Author; and that it will shortly be followed by a reprint of his Chrestomathy, or a selection of easy lessons adapted to this Grammar.

The following pages, besides a more than common diligence in the office reading, have been carefully superintended through the press by Mr. Pauli, professor of the Hebrew and

Chaldæan languages; and the Rev. J. Jones, of Christ Church, who has lately earned himself so much credit by a new translation of Isaiah from the original Hebrew. From the scrupulous attention which these gentlemen have given to their task, I feel sure that I run no risk of contradiction in asserting that this Grammar will be found as correct as any yet published in the same language.

With regard to its typographical execution, let that speak for itself; I shall only hope that it will not detract from the praise lately bestowed by a high literary journal upon another work, quite of a different kind, which recently issued from my press^a.

Oxford,
September, 1831.

^a See the QUARTERLY JOURNAL OF EDUCATION for 1831, article *Walker's Mechanics*.

THE AUTHOR'S PREFACE.

THE present edition of my Hebrew Grammar has undergone alterations, both in respect to matter and manner, too numerous to be specified. The great features of the work remain, of course, substantially the same as before. But in the arrangement, and in the minute specifications, many variations from the preceding editions may be found.

Several teachers in the department of Hebrew, for whose opinion I cherish great respect, have frequently expressed a wish to have a Hebrew Grammar compressed within narrower bounds than the former editions of this work. In compliance with their wishes, and in accordance with my own views, I undertook the task of compressing the body of the work. In order to execute this, nearly the whole of it has been rewritten; and some of it three, four, and a small part even seven and eight times over. It would be of no use to state the reasons for such a labour, any farther than to say, that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labour, until I became better satisfied. But after all, I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to present itself to my mind; but years of labour would be necessary to accomplish a plan, such as I have mentally sketched out.

The Syntax has been changed, as to its arrangement; in particular, the first part of it has been arranged in a manner much more convenient, as well as appropriate. But *abridgment* I found to be impossible in this part of my Grammar, without so neglecting perspicuity and illustration as to make it a matter of just complaint and offence to the reader.

The urgent duties of my station, and the pressing call for a new edition of this Grammar, have not allowed me sufficient

leisure to accomplish all I could wish as to this compressed edition. A few additions* and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back any thing which might be of service to the student. Some smaller faults, which every intelligent reader will spontaneously correct, I have not deemed it necessary to note. I can truly aver, that no time and pains which I could bestow have been spared, to make the printing as accurate as possible. The labour of correcting the press, has been nearly equal to that of preparing for it. Those who have printed Hebrew, and perhaps those only, will give credit for such a declaration.

In regard to the *Sections*, I have departed entirely from the preceding editions; and this, in order to make the references to the Grammar less complex. Of course, I have been obliged to give up the plan of regulating myself by the Sections in former editions. Especially did the transpositions which I have made in regard to the order of subjects, render this necessary. I regret that references to the Grammar in some of the Hebrew helps already printed, should thus be rendered useless in respect to the present edition. But in the future editions of such works, this evil can be easily remedied.

For making so many changes in my work, I have no other apology, than that I felt under obligation to improve it. Those who choose to have a more imperfect grammar reprinted, in preference to changing for a new and better one, may not be satisfied with this apology; but I trust the number of such is not great.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the abridged edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. That it contains much more than these abridged editions is true; for these continually refer to the large *The-saurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a *skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many

* These additions have been inserted in their places in this edition.

others, against this practice, is sufficient to render it very doubtful; and the nature of the case decides altogether against it. Whoever uses a skeleton grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other Grammars, the skeleton which he uses. How much loss of time, and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present Grammar with *brackets*, which should be *omitted* as matters of study, during the *first* time that the contents are passed over. These I have continued only as far as the declensions of nouns; for I would advise the student, when he gets thus far, to begin the practice of reading and parsing the Chrestomathy. Nor should I deem it best, on the *first* going over, to make him commit any thing more of the Paradigms, to memory than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with abstract paradigms and all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where, in the introductory remarks to the notes on Part I. and Part. II., will be found a full explanation in regard to the method of learning, which I think it advisable for the student to pursue.

To avoid all loss of time in searching for Paradigms, I have thrown them into a body at the end of the work; which will greatly facilitate the labour of the student. The index at the close of the volume, I have made more full than before, in order to render easy the finding of any thing which the work contains.

In regard to the Hebrew vowels and their changes (the great stumbling block of teachers and learners), I have done my best to render the subject *intelligible*. To make it *less complex* is not practicable, unless the nature of the vowels themselves be changed. If the grammarian follows the nature

of the language itself which he labours to explain, and builds on *facts*, he is not answerable for it, that there is complexness in his work. But after all, it is true, that the English vowel-system is far more anomalous and difficult of acquisition, than the Hebrew. That I have made a new division of the vowels in respect to *quantity*, will not be matter of offence to those, who can find the grounds of it in the language itself, and who deem this to be higher authority than the customary modes of grammarians. Less complex the whole division could not be made, without neglecting to distinguish things that differ.

I have omitted, in the present edition, the Historical Sketch of the Hebrew Language, which is prefixed to the former editions, and also the Praxis at the end. I have done this for two reasons: first, in order to reduce the book itself to a more compressed form, to accomplish which, the omission of all matter not strictly appropriate was necessary; and secondly, because the Hebrew Chrestomathy (selection of easy Lessons), which is to be published without delay, will contain not only all that is valuable in the Praxis, but much more of a similar nature, and more complete in its kind; and I hope, at some future day not far distant, to publish a history of the Hebrew language, in a form more enlarged, and better adapted to the present state of Oriental knowledge, and to the wants of students, than that contained in the former editions of this Grammar.

The labour which I have bestowed on the present edition, (which is more than the first edition cost me), may at least be regarded as furnishing some evidence, that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress, toward a more improved mode of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

*Andover Theol. Seminary,
Sept. 10, 1828.*

PART I.

ORTHOGRAPHY AND ORTHOEPY.

NO I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of names.
א	א	'	אַלֶּפֶּ	nālēph	Aw'-lēf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּמְלָ	Gīmēl	Geé-mēl	camel.
ד	dh, d	th in that, d	דַּלֶּת	Dālēth	Daw'-lēth	door.
ה	h	h	הָא	Hē	Hay	hollow.
ו	v	v	וָא	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayīn	Zà-yin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip.
ט	t	t	טֵט	Tēt	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּפ	Kāph	Kāf	hollow hand.
ל	l	l	לָמֶד	Lāmēdh	Law'-medh	ox-goad.
מ	m	m	מֶם	Mēm	Maim	water.
נ	n	n	נֹן	Nūn	Noon	fish.
ס	s	s	סָמֶךְ	Sāmēkh	Saw'-mēkh	prop.
ע	“	“	עַיִן	ayīn	A-yīn	eye.
פ	ph, p	f, p	פָּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קֹפֶה	Qōph	Qoaf	ear.
ר	r	r	רֵשׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

II. LATER HEB. ALPHABET.

III. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphabet.	Heb.
א	א	'	Nālēph	ا	ا	פ	א	א
ב	bh	v	Bēth	ב	ב	ב	ב	ב
ב	b	b				ג	ג	ג
ג	gh	g	Gimēl	ג	ג	ד	ד	ד
ד	g	g				ה	ה	ה
ד	dh	th in that d	Dālēth	ד	ד	ו	ו	ו
ה	d	d				ז	ז	ז
ה	h	h	Hē	ה	ה	ח	ח	ח
ו	v	v	Vāv	ו	ו	ט	ט	ט
ז	z	z	Zayīn	ז	ז	י	י	י
ח	hh	hh	Hhēth	ח	ח	כ	כ	כ
ט	t	t	Tēt	ט	ט	ל	ל	ל
י	y	y	Yōdh	י	י	מ	מ	מ
כ, כ	kh	kh, 'h	Kāph	כ	כ	נ	נ	נ
כ, כ	k	k				ס	ס	ס
ל	l	l	Lāmēdh	ל	ל	ע	ע	ע
מ, מ	m	m	Mēm	מ	מ	פ	פ	פ
נ, נ	n	n	Nūn	נ	נ	צ	צ	צ
ס	s	s	Sāmēkh			ק	ק	ק
ע	“	“	yayīn	ע	ע	ר	ר	ר
פ, פ	ph	ph, f	Pē	פ	פ	ש	ש	ש
פ	p	p				ת	ת	ת
צ, צ	ts	ts	Tsādhē	צ	צ			
ק	q	q	Qōph	ק	ק			
ר	r	r	Rēsh	ר	ר			
ש	s	s	Sīn	ש	ש			
ש	sh	sh	Shīn	ש	ש			
ת	th	th	Tāv	ת	ת			
ת	t	t						

NO. IV. TABLE OF THE VOWELS.

I. Class; A sound, corresponding vowel-letter, Aleph.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmëts	מֶץ מֶץ מֶץ	= a in all	ā
פָּתַח Pättähh long	מֶץ	= a in father	â
.... Pättähh med.	מֶץ	= a in faring	a
.... Pättähh short	מֶץ	= a in man	ă
סֶגְוֹל Sēghōl long	מֶץ מֶה מֶי	= a in hate	ê
.... Sēghōl medial	מֶץ	= a in hated	e
.... Sēghōl short	מֶץ	= a in climate	ě

II. Class; E and I sound, corresponding vowel-letter, Yodh.

צִירִי Tsērī	מֶי מֶי מֶי	= ey in they	ē
.... Sēghōl long	מֶי מֶה מֶי	= ey in purvey	ê
.... Sēghōl medial	מֶי	= ey in surveyor	e
.... Sēghōl short	מֶי	= e in men	ě
חִירֶק Hhīrēq long	מֶי מֶי	= i in machine	ī
.... Hhīrēq med.	מֶי	= i in chivalry	i
.... Hhīrēq short	מֶי	= i in pin	ĭ

III. Class; O and U sound, corresponding vowel-letter, Vav.

חֹלֶם Hhōlēm	מֶו מֶו מֶו	= o in go	ō
קָמֶץ Qāmëts Hhātēph medial.	מֶו	= o in holiness	o
.... short	מֶו	= o in not	ô
שׁוּרֶק Shūrēq	מֶו מֶו מֶו	= oo in moon	ū
קִבּוּץ Qıbbüts vicarious.	מֶו	= oo in moon	ū
.... Qıbbüts long	מֶו	= ue in rue	ū
.... Qıbbüts short	מֶו	= u in full	ũ

IV. [Half-vowels,] Sheva, simple and composite.

שְׁוָה Shevā (simple)	מֶ	= e in begin	ε
פָּתַח חֲטָף Hhātēph Pättähh	מֶ	= a in litany	ä
סֶגְוֹל חֲטָף Hhātēph Sēghōl	מֶ	= e in begin	ε
קָמֶץ חֲטָף Hhātēph Qāmëts	מֶ	= o in ivory	o

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv; also from *alphabetic* compositions in Prov. xxxi, 10, seq.; Lam. i—iv. But in Ps. xxv, xxxiv, cxlv, one letter is omitted; in Ps. xxxvii, ז is repeated, and ץ omitted. All the other Shemitish alphabets (and the ancient Greek one also), had originally the same number of letters.

Note. The present *square* form of the Hebrew letters, is not the most ancient one; as is evident from inscriptions on Hebrew coins, stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time *after* the birth of Christ. This, Kopp has recently shown, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. pp. 95 seq., particularly pp. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions, in the Hebrew Scriptures. Most of the arrangement seems to have been originally accidental; yet not all. For example, the Liquids, ל, מ, נ, are ranged together. Za-yin (ז) *shield*, and Hhêth (ח) probably *travelling-scrip*, are associated. So Yôdh (י) *hand*, and Kăph (כ) *hollow-hand*; Mēm (מ) *water*, and Nūn (נ) *fish*; also, ץa-yîn (ע) *eye*, Pē (פ) *mouth*, Qôph (ק) *ear*, Rêsh (ר) *head*, and Shîn (ש) *tooth*. In Lam. i—iv., ץ stands ranged after פ; which shows that the arrangement was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the names of the letters*, seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramaean, e. g. גִּיּוּר, רִישׁ, מַם, מֵם; two seem to be of appropriate Hebrew stamp, viz. זֶיִן, עֵיִן; but אֶלֶף, יָמֵל, דָּלֶת, לָמֶד, סָמֶךְ, with וָי, and שֵׁיִן (instead of שֵׁיִן), are manifestly *exotics*, derived from a kindred language which is now no more, but which (as the more simple forms of the words show), was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them, is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. The alphabet, No. I. col. 7, shows the most probable original significations. See an admirable exhibition of the very ancient forms of Shemitish letters, in Kopp's *Bilder und Schriften der Vorzeit*, II. 157.

§ 5. *The pronunciation of the names of the letters* is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5, of the same, are sounded as directed in the table of the vowels, No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty-nine* letters, as given in No. II. Six of these (as the alphabet shows), have two sounds each, but retain only the ancient single name; one (*ו Sin*, pronounced *Seen*), is furnished with a point over its *left* tooth (*Shin* has one over the *right* tooth, *ש*), and also with a different name, in order to distinguish it. The modern Arabians have twenty-eight letters, six of which are distinguished merely by a diacritical point; as is the case in the later Hebrew alphabet. Comp. the Arabic alphabet, in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously (as they originally were), i. e. without separating the words, these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. *בִּי* (for *בִּי*) Job xxxviii, 1, *לְמַרְיָהוּ* (for *לְמַרְיָהוּ*), Is. ix, 6; Neh. ii, 13.

§ 8. *The sounds of the letters* are given, according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned, about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very light sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *Spiritus lenis* of the Greeks to represent it. *Practically*, we do not sound it at all; at least, not perceptibly. In *theory*, it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible, in most cases.

Beth (ב), *bh*=v. So the modern Greeks found their β.

Gimel (ג), *gh*, is given by *g*, in the alphabets. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks, who so sound their δ.

He (ח) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which is more probably like the Hebrew usage. I conform to general European usage.

Hheth (ע), *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent עַרְרָה, by Θάρρα; and עַלְפָּה, by Σαλά. But they translate עַלְמָה, by Χάμ; and עַלְמָה, by Παγγήλ. The Arabians have two gradations of sound for this letter.

Tet (ט), is a hard, guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter, is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּחַ, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס), is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly from the letter שׁ, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַשׁ, *to divide*, etc.

The sound of Ayin (ע), is represented by ("), the double *Spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g, gh, hgh*, sounded gutturally; also by *hh, hhh*, and by the nasal *gn, ng, ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹלָה, Γόμορρα, עֲזָה, Γάζα; but עֲלִי, Ἠλί, עֲמָלָה, Ἀμαλήκ. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עָל for עֲלִי; also from its commutation with *ס*; see in Hebrew Lexicon. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in Ἀμαλήκ, the ground of this. The vowel accompanying it, should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *K*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are נ, ה, ל, ם, ת, i. e. נ, ה, ל, ם, ת.

[§ 10. *Unusual letters* are, (1) *Literæ majusculæ*; as כֶּכֶךְ, Ps. lxxx, 16. (2) *Minusculæ*; as כֶּכֶךְ, Gen. ii, 4. (3) *Suspensæ*; as כֶּכֶךְ, Ps. lxxx, 14. (4) *Inversæ*; as כֶּכֶךְ, Numb. x, 35. The Rabbins find mysteries in these; the considerate critic will only find mistakes in copying.]

§ 11. *Similar letters*. These are numerous, in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	כ	כ	Kaph	8. Zayin	ז	ז	Nun
2. Gimel	ג	ג	Nun	9. Hheth	ה	ה	He
3. Daleth	ד	ד	Kaph	10. Hheth	ה	ה	Tav
4. Daleth	ד	ד	Resh	11. Mem	מ	מ	Tet
5. Vav	ו	ו	Yodh	12. Mem	מ	מ	Samekh
6. Vav	ו	ו	Nun	13. Tsadhe	צ	צ	Ayin
7. Zayin	ז	ז	Vav				

Explanations.

(1.) כ is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from כ only by the roundness of its corner at the bottom. (2.) ג is distinguished from ג, by having the stroke at the bottom united to the perpendicular only by a small point; in ג, the bottom stroke is united without any variation of its magnitude. (3.) ד *final* descends below the line; ד does not. (4.) ד is distinguished from ד, by having a right angle at the top, at which part ד is round or obtuse. (5.) ו descends to the bottom of the line; ו does not. (6.) ו *final* falls below the line; ו does not. (7.) The top of ז is continued a little to the right of the perpendicular, while that of ז is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ז. (8.) ז descends only to the line; ז *final* falls below it. (9.) ח has no space between its left side and the top; ח exhibits a small chasm. (10.) ח has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ח has not this mark. (11.) ט is open at the top; ט at the bottom. (12.) ס is almost round; ס *final* is a square or parallelogram. (13.) צ is angular on the right side of it, and the bottom is parallel with the line; צ turns to the left only. Final צ, in its falling stroke, either turns a little to the right, or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters (as also of the vowels,) to practise writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognised with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to write Hebrew letters and vowels (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א	ה	ח	ע	technically called	אֶחָדָע
(b) Labials	ב	ו	מ	פ		בְּרִימָה
(c) Dentals	ז	ס	צ	ר	ש (ש)	זֶסְצָרֶשׁ
(d) Linguals	ד	שׁ	ל	נ	ת	דְּטִלְנֶת
(e) Palatals	ג	י	כ	ק		גִּיכֶק

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows; viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Begādh-kephāth*, בְּגָדֶךְ פָּתֶךְ.

They are named *Aspirates*, because, when there is no point (*Daghesh*) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or *Daghesh*, these letters are called, by the older grammarians, *molles*, and *raphate*; with it, *duræ* and *dagesate*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named אֶחָדֶי, אֶחָדֶי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or ä-h^hhăy, אֶחָדָע, as stated above.

Resh is sometimes to be added; and *Aleph* sometimes excepted, as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically, these may be called, *lîmnär*, לִמְנָר.

The student should impress these classes, particularly the *first three*, deeply on his memory.

VOWELS.

§ 14. Originally, the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves, beyond all reasonable doubt, that they are essentially *consonants*.

§ 15. But as the sound of א, ו, י, was feeble, and often, in *practice*, was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldeo-Rabbinic Hebrew employs these three letters very often, merely for the purposes of designating vowels. For these reasons, these three letters are called, by recent grammarians, *vowel-letters*, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *Matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ך), are called *Ehevi* (אֵהֶבִי) or *Quiescents*, § 13, *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily show. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why, in the Table No. IV. א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely), to designate more or less of the vowel-sounds, which are there associated with them.

§ 17. In the same Table, in column 2nd, the letters א ך ו י ם ן, are used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

§ 18. The student must divest himself, at the outset, of the habit of giving *English* sounds, to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other, in respect to sound, but for the most part *are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG, Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT, Pattahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of *Qamets Hhateph*. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes, with much ingenuity, but not satisfactorily.]

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. *In regard to quality*, they may be considered as *pure* or *impure*.

The *quality* of vowels, in regard to the kind of sound which they represent, and the relations of those sounds to each other, is represented in the Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one, with which no consonant-sound coalesces.

§ 24. An *impure* vowel is one, with which a consonant-sound coalesces.

E. g. in דָּבָר *dā-bhār*, both vowels are pure; the first (דָּ), because no consonant follows; the second (בָּ), because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּרָא *bā*, the ב has no distinct sound, because it coalesces with the Qamets; and in רָאָה (so written instead of רָאָה, § 111. § 112.), the Qamets contains a coalescent Resh, which is suppressed in the writing, by omitting a Daghes in the ר; in both

which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them.

§ 25. *In regard to quantity*, vowels, considered merely in reference to their *appearance*, might be divided into *long* and *short*, but in reference to their *actual quantity* (which is altogether the more important consideration), the general division of them is into *long*, *short*, and *medial*.

This latter classification (to which our principal regard will be had), cannot be made by inspection, or according to the *appearances* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels (long in respect to real quantity), may be divided into those *long by nature*, i. e. always long; and those *long by position*, i. e. long only when made so by being placed in a particular position. These may be named (in regard to their appearance only) *doubtful*.

§ 27. *Long by nature*, i. e. always long, are Qamets, Tseri, long Hhireq, Hholem, Shureq.

§ 28. *Doubtful*, i. e. long only in certain positions (more commonly *short* elsewhere), are Pattahh, Seghol, and Qibbuts. In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. The vowels long by nature, are, by their respective qualities, divided into three classes, viz. (1.) Pure. (2.) Protracted impure. (3.) Daghesh'd impure.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

These are pure only when they have no consonant coalescing with them, i. e. do not contain either a Quiescent or a Daghesh'd letter, § 58. § 23; e. g. דָּאֵ dā-bhār, שֵׁנִי shēn, שֵׁנָא shē-nā, שְׁדָּחִי qō-dhēsh, יֵיקֹל yīq-tōl. Long Hhireq and Shureq are always *impure*.

§ 31. *The protracted impure vowels* comprise all the vowels long by nature, whenever they are followed by a quiescent letter, expressed or implied, which coalesces with them, § 53.

E. g. Qamets, as in בָּא *ba*; Tseri, as in בֵּן *bēn*, גֵּלָה *gelē*; Hhireq long, as in נִיר *nir*; Hholem, as in לוֹ *lō*, קוֹל *qōl*; and Shureq, as in קוּם *qūm*. In all such cases, the Quiescent makes an addition to the quantity of the vowel (which before was long); and therefore it may justly be denominated a *protracted vowel*, § 55.

Note 1. *Appearance merely* will not determine whether a vowel is *protracted*, or simply *long*; inasmuch as the quiescent letter, which protracts it, is often omitted in the writing; e. g. קָאָם *qām* (impure) stands for קָאָם, נִיר for נִיר, קוֹל for קוֹל, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology, and of the analogies of the Hebrew language.

Note 2. *Vice versa*, the Quiescents are sometimes inserted after vowels long by nature, without rendering them impure, i. e. without protracting them; in which case, they are merely a kind of *fulcrum* for the vowel, e. g. יֵלְמוּךְ *yil-mōdh* with Hholem pure, i. q. יֵלְמוּךְ; סֹבְחֶיךָ *sō-bhēbh* with Tseri pure, i. q. סֹבְחֶיךָ. See § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases, also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz in regard to quantity; viz. when it stands before a Daghes'd letter, e. g. חֻקֶּךָ *hhūq-qā*, זֻנֶּנָּה *zūn-nā*, מֶזֶזְזִי *mā-zūz-zī*, etc. In Chaldee, Syriac and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable, they result from transcribers having used a vowel-letter as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation, in respect to the same word; e. g. זִקְלָה *zīq-lāgh* and זִקְלָה *zī-qēldāgh*, קִימֹשׁ *qīm-mōsh* and קִימֹשׁ *qī-mōsh*, פִּילֶלֶשׁ *pīl-le-ghēsh* and פִּילֶלֶשׁ *pī-le-gēsh*, מוֹרִיגִים *mō-rīg-gim* and מוֹרִיגִים *mo-rī-ghim*; see § 64, respecting Yodh *fulcrum*.

§ 32. *The Daghes'd impure long vowels* are those that are made from short ones, and contain a coalescing consonant, which, in case it did not coalesce, would be expressed by a Daghes forte.

E. g. בָּרֶכְךָ *bā-rēkh*, so written instead of בָּרֶכְךָ *bār-rēkh*; נֶחָל *nē-hāl* instead of נֶחָל *nīh-hāl*; נֶחָם *nī-hhām*, instead of נֶחָם *nīhh-hhām*; בָּרֶכְךָ *bō-rākh*, instead of בָּרֶכְךָ *būr-rākh*. No instance of Shureq occurs. Comp. § 58. § 111. § 112.

Note. This class of vowels plainly differs from the *protracted ones*;

§ 31; inasmuch as they are not formed by the coalescence of a consonant with a *long* vowel; but are formed from *short* vowels, and made long by the coalescence of the Daghes'h'd consonant, which is omitted. They seem, therefore, to be shorter than the *protracted* vowels; but they are evidently impure, according to § 24. The importance of distinguishing them, will be seen in the sequel.

§ 33. *The vowels long by position* (§ 28), retain the same form as when short; and therefore, in respect to *appearance*, may be rightly named *doubtful* vowels.

It is only from a knowledge of etymology, and of the analogy of forms, that the student can be enabled (for the most part), to determine when these vowels are long.

Of these three vowels, Pattahh and Qibbuts (not vicarious), are made long only by the coalescence of an implied Daghes'h'd letter; as בַּהֵל *bā-hēl*, for בְּהֵל *bāh-hēl*; רוּחַ *rū-hhāts*, for רוּחַ *rūhh-hhāts*. For cases like מַחְמֵה, where Pattahh and Qibbuts apparently have a quiescent מ, see § 118, with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as מֵה, מֵה, מֵה, *gē, tsē, mē*; or by the coalescence of a Daghes'h'd letter, as מְהֵרִים *hē-hā-rīm*, מְהֵרִים *pē-hhā*, מְהֵרִים *mē-hhāv*, where the Gutturals ה, ח, exclude the Daghes'h forte which belongs to them. See § 58. § 111. § 112. § 54.

§ 34. *The proper short vowels* are Pattahh, Seghol, short Hhireq, Qamets, Hhateph, and Qibbuts (not vicarious), when they are pure, and stand in a mixed syllable.*

E. g. דָּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-nē*, חֲמֹכָה *hhōkh-mā*, מִקְטָר *mūq-tār*.

Note. Two of these cases may be rendered dubious by appearances; e. g. הֵרֵב appears short, but is in fact i. q. הֵרֵב. So in חֲבִיב, Qibbuts appears short, but is i. q. חֲבִיב, Qibbuts being *vicarious*. Here, as in the dubious cases above, a knowledge of etymology and of analogy is necessary, in order to judge.

§ 35. Pattahh, Seghol, Hhireq, and Qamets Hhateph are *medial*, as to quantity, when they are *pure*, and stand in a simple syllable.†

Medial I choose to call the quantity of these vowels, in such cases; and the Masorites have sanctioned the *thing*, if not the *name*. These vowels, under such circumstances, are not long; for a pause accent prolongs them (§ 144), e. g. בַּיִת *ba-yīth*, בָּיִת *bā-yīth*; מֵלֶכְךָ *me-lēkh*, מֵלֶכְךָ *mā-lēkh*, etc. Nor are they strictly *short*; for in general they

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound.

are accented (either with the tonic accent, or with a Methegh, both of which imply stress or delay of the voice, § 85), throughout the Hebrew Scriptures. Indeed the natural mode of pronunciation, nay, the necessary one, is a delay of the voice upon these vowels thus situated. E. g. נָעַר *na-ār*, נַחֲלָה *na-hhālā*; מֶלֶךְ *me-lēkh*, נֶפֶשׁ *ne-hēphākh*; וַיִּגְלַל *vāg-yi-ghēl*, וַתִּיגְלַל *vāt-ti-ghēl* (prolonged וַתִּיגְלַל *vāt-tē-ghēl*), וַיִּקְלֹחַ *o-hēlō*.

Note. Here also appearances may be dubious. E. g. נֶחֱמָה, with a long impure Daghesh'd vowel; and וַיִּגְלַל, with a Hhireq pure and medial. So נַחֲלָה, with impure, long Pattahh; but נֶחֱמָה, with a pure medial one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 36. *A pure long vowel may stand in a simple syllable; or in a mixed one, but only when it is accented; e. g.* דָּבָר *dā-bhār*, שֵׁנָה *shē-nā*, שֵׁן *shēn*, קֹדֶשׁ *qō-dhēsh*, יֶשְׁקֹל *yēq-tōl*.

§ 37. The same is the case with *impure protracted vowels; e. g.* בָּא *bā*, קָאֵם *qām*; גֵּלַי *gelē*, בֵּין *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lo*, קוֹל *qōl*; קֻמֹּם *qū-mū*, קֻם *qūm*.

§ 38. *Impure Daghesh'd long vowels can stand only in a simple syllable; e. g.* בָּרֶךְ *bā-rēkh*, נֶחֱלַל *nē-hāl*, נִיחַם *nī-hhām*, בֹּרַךְ *bōrākh*, in all which cases, the first syllable contains an impure Daghesh'd long vowel; see § 32.

§ 39. *The proper short vowels stand only in a mixed syllable; see § 34.*

§ 40. *The four medial vowels stand only in a simple syllable; see § 35.*

§ 41. *Qibbuts vicarious* is nothing more than a mere expedient for representing Shureq, when the Vav falls out.

It may be in a simple, or in a mixed syllable; e. g. קֻמֹּם *qū-mū*, i. q. קֻמֵּל *qā-tūl*, i. q. קֻמֵּל. In a mixed syllable, it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together (as we do in *plan, stripe, shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases, they even supplied a

furtive vowel in the final syllable of words, to shun the amalgamation of two consonants; e. g. for שֶׁפֶּה *sēphr*, they wrote and read שֶׁפֶּה *sē-phēr*. Still, they admit, in a few cases, such forms as קָאֵלֶּה *qā-īlū*.

§ 43. When two consonants *begin* a syllable, they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Sheva, שְׁוָא.

Note. Instead of saying, *brā, brē*, by one impetus of voice (as we do), the Hebrews pronounced *b^rrā, b^rrē*, i. e. with a very short vowel sound between the two consonants.

§ 44. All Shevas mark either the beginning or the end of syllables; i. e. whenever they occur, they are division marks of syllables.

§ 45. All syllables *beginning* with *two* consonants, have a Sheva (either simple or composite) under the first of them. All syllables, *ending* with one or two vocal consonants, take a Sheva simple, either expressed or implied, under them.

§ 46. All Shevas at the *beginning* of syllables, are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לָמַדְהָ *lā-medhā*. (c) After another Sheva; as יִלְמַדְהָ *yil-medhū*. (d) Under a letter at the beginning of a word; as לֵמַדְהָ *lemōdh*. (e) Under a letter with Daghesch forte; as לִמְלִי *līm-medhū*. (f) Under a letter in which Daghesch forte is implied; as הִלְלִי *hāl-lelū* = הִלְלִי (or perhaps, *hāl-lelū*), not הִלְלִי *hāl-lū*.

[Note. The common maxim of grammarians, in regard to the case *f* is, that "Sheva is vocal, when under a letter which is immediately repeated." This is evidently incorrect; e. g. הָרָרִי *hār-rē* (not *hār-rērē*), לִבְבִּי *libh-bhē* (not *lib-bebhē*), and so הִלְלִי (plur. const. of הִלְלִי) is *hāl-lē*, (not *hāl-lelē*). On the contrary, הִלְלִי reads *hāl-lelu*, because it belongs to a Daghesch'd form of the verb הִלְלִי, and the Daghesch is omitted merely from the frequent usage of rejecting it from a letter which has a Sheva simple under it; see § 73. Note 3. Some knowledge of Hebrew forms is necessary in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel, in a mixed syllable; as יִלְמֹד *yil-mōdh*.
 (h) After a long vowel, in a mixed tone syllable; as תִּלְמֹדְנָה *til-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; לָמַדְתָּ *lā-mādh-tā*.

§ 47. *The form of the Shevas* is exhibited fully by Table IV. No. IV. *The composite Shevas* are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of the Shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel.

E. g. פֶּקֶדֶת *peqōdh*, חֶבֶךְ *ḥābh*, אֶלֶּה *lē*, חֻלִּי *hḥōlī*, are all considered as *monosyllabic*. What *practical* difference between these sounds existed among the Hebrews, cannot now be determined.

§ 49. *The composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva vocal (not for simple Sheva silent.)

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, א, ח, ע, at the beginning of words take (־); but ה, (ֿ).

But in such cases as חֶבֶךְ, this form may be exchanged for חֶבֶךְ; so חֶבֶךְ is equivalent to חֶבֶךְ; and in such cases, the Guttural may be said to come in the room of a *silent* Sheva simple, for such the analogical pointing would be. The most that can be said then, is, (1) That the Gutturals, much more frequently than any other letters, take a *composite* Sheva, instead of admitting a *simple* one either vocal or silent. (2) That whenever they, or any other letters do so, they are placed of course at the beginning of a syllable.

§ 50. Gutturals (and other letters), which take a composite Sheva, always *begin* a syllable. A Guttural which *ends* a syllable, must, like the other consonants, take Sheva simple (ֿ), as there is no other *silent* Sheva. E. g. שֶׁמֶרֶת *Shā-māṣ-ti*, יֶחֱזֶל *yēhh-dāl*, יֶחֱזֶל *yēh-gē*, יֶחֱזֶל *yēh-sōr*.

[§ 51. The composite Shevas (־) and (ֿ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. חֶבֶךְ *ḥābh*, מֶשֶׁם *qōdhā-shim*, etc. But (ֿ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general* principle seems plainly to be, *a design to mark the letter as having a real vocal Sheva*, and consequently to advertise the reader,

that the preceding vowel is not to attach it to itself; e. g. חֲבֹב $\bar{u}-z^*h\bar{a}bh$, not $\bar{u}z-h\bar{a}bh$; חֲבֹב־רָאִי $h\bar{a}-bh-r\bar{a}-kh\bar{u}$, not $h\bar{a}bh-r\bar{a}-kh\bar{u}$; חֲבֹב־לֹכֶה $ti-m\bar{l}\bar{o}kh$, not $t\bar{i}m-l\bar{o}kh$. There can scarcely be a doubt, that all such Shevas as these, are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a Sheva of some kind, either express or implied.

At the end of words, however, Sheva is not *expressed*, but only *implied*; e. g. קָאָם $q\bar{a}m$, the same as קָאָם . The exceptions to this rule are, (1) In a final Kaph; as קָפָה . (2) When the final syllable ends with two consonants; as לֹא־מַדְדִּי $\bar{l}\bar{a}-m\ddot{a}dht$; but in case the penult consonant is a Guttural, it takes a *Patahh furtive*, § 233.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find קָאָפָה and קָאָפֶה .

General Remark. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble (specially at the end of a syllable), they always coalesce with a vowel-sound which precedes them, in case they have neither a vowel, nor a Sheva expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (◌◌◌)	בָּא bā.
– Tseri (◌◌◌)	רֶשֶׁשׁ rēsh.
– Seghol (◌◌◌)	תִּמְצָנָה tīm-tsê-nā.
– Hholem (◌◌◌)	יֹמֶר yō-mēr.
Yodh (י)	
– Tseri (◌◌◌)	בֵּן bēn.
– Seghol (◌◌◌)	גֵּה gē.
– Hhireq (◌◌◌)	דֵּין dīn.
Vav (ו)	
– Hholem (◌◌◌)	קֹל qōl.
– Shureq (◌◌◌)	קֻם qūm.
He (ה)	
– Qamets (◌◌◌)	גָּלָה gā-lā.
– Tseri (◌◌◌)	גֵּלֶה gēlē.
– Seghol (◌◌◌)	גֹּלֶה gō-lē.
– Hholem (◌◌◌)	גָּלֹה gā-lō.

In English, we have a multitude of cases similar to these; e. g. *low*, *show*, etc. with *w* quiescent; *say*, *day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רִשְׁוֹן *rī-shōn*, לִקְרָח *līq-rāth*, פִּרְאָה *pū-rā*, § 63. But א is *otiant* here, not quiescent; see § 118, with the Notes.

Note 2. Although the Hholem is written over the ו, as in וֹל; and the Shureq is written in it, as וֻם; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in וֹל, to the ל; in וֻם, to the מ. Cases like וֶן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and short ones it renders long, § 31.

§ 56. The *Ehevi* (יְהֵוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as יְהֵוִי *ā-*

mār, מֶר *hēm*, הֶם *yā-lādh*, יָלַד *ve-lādh*. (2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. מֶסֶר *yēN-sōr*, נֶחֱם *nēh-pākh*, שָׁלַח *shā-lāv-ti*, חָדַי *hādāy*, קָדַם *qāḏv*. In the last cases, the Sheva is *implied*, i. e. חָדַי=חָדַי, and קָדַם=קָדַם, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּאֵב *tāḏv*, קָדַם *qāḏv*, שָׁלַח *shā-lāv*, זִיב *zīv*, חָדַי *hādāy*, נֶחֱם *yēh-gē*, גֹּי *gōy*, גָּלַי *gā-lūy*, קָדַם *qāḏy-yēm*, קָדַם *qāḏv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva (:), in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. All the *Ehevi*, in the *middle of words*, not unfrequently resist *coalescence*, i. e. remain moveable; (ר always, נ sometimes, even when the vowel is adapted to coalescence). At the *end* of words, they resist it only in case the preceding vowel is heterogeneous. Compare however, § 119. *b.* § 120. *b.* § 121. *b.*

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with their preceding vowels. They are then said to be *otiant* (*in otio*, *otiantur*).

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חֶטֶת *hhēt*, נֶחֱם *Ndt*. (b) Preceded by a Quiescent; as חֶטֶת *hē-bhē-thā*, with נ *otiant*. (c) Followed by Daghest forte; as מֶזֶם *māz-zē*=מֶזֶם. (d) Yodh, preceded by (ר) and followed by י with a Sheva implied, is *otiant*; as דֶּבְחָרָב *debhā-rāv*, where Sheva is implied under the final ר, § 52.

Note. In such cases the *otiant* letter is mostly retained (it is sometimes omitted), out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases, in English, we have *otiant* vowels; as in *honour*, *hear*, *moan*, etc.

Coalescence of Vowels with Daghest'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghest, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghest, coalesces with the preceding vowel and lengthens it, § 32.

E. g. $\text{חָנָּה} \text{ } h\bar{a}-n\bar{a}-r\bar{e}ts$, instead of $\text{חָנָּה} \text{ } h\bar{a}n-n\bar{a}-r\bar{e}ts$; $\text{מֶר} \text{ } y\bar{e}-n\bar{a}-m\bar{e}r$, instead of $\text{מֶר} \text{ } y\bar{e}n-n\bar{a}-m\bar{e}r$; $\text{הֵל} \text{ } b\bar{a}-h\bar{e}l$, with Pattahh long and impure (§ 33), instead of $\text{הֵל} \text{ } b\bar{a}h-h\bar{e}l$; $\text{הֵל} \text{ } b\bar{i}-h\bar{e}l$ with Hhireq long and impure (§ 32), instead of $\text{הֵל} \text{ } b\bar{i}h-h\bar{e}l$; $\text{חִים} \text{ } n\bar{a}-h\bar{h}im$ with Pattahh long and impure (§ 33), instead of $\text{חִים} \text{ } n\bar{a}h\bar{h}-h\bar{h}im$; $\text{חִים} \text{ } n\bar{i}-h\bar{h}am$ with Hhireq long and impure (§ 32), instead of $\text{חִים} \text{ } n\bar{i}h\bar{h}-h\bar{h}am$; $\text{עֵר} \text{ } b\bar{a}-\bar{e}r$ (§ 32), instead of $\text{עֵר} \text{ } b\bar{a}\bar{e}-\bar{e}r$; $\text{עֵם} \text{ } m\bar{e}-\bar{e}m$, instead of $\text{עֵם} \text{ } m\bar{e}\bar{e}-\bar{e}m$; $\text{רֵחַ} \text{ } b\bar{e}-r\bar{e}kh$, instead of $\text{רֵחַ} \text{ } b\bar{i}r-r\bar{e}kh$, $\text{רֵחַ} \text{ } b\bar{a}-r\bar{e}kh$, instead of $\text{רֵחַ} \text{ } b\bar{a}r-r\bar{e}kh$, etc. Comp. § 111. § 112.

Note. In regard to this usage, it is plain, that an excluded Dagshesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature, instead of a short one, as רֵחַ for רֵחַ . When in other cases, the *form* of the short vowel remains, the *quantity* of it is changed, § 33.

§ 59. Some other letters occasionally omit Dagshesh, with a similar effect, for the most part, on the preceding vowel.

E. g. $\text{יְהִי} \text{ } v\bar{a}-yeh\bar{i}$, instead of $\text{יְהִי} \text{ } v\bar{a}y-yeh\bar{i}$. But it is doubtful how such cases as יְהִי (for יְהִי) were read; i. e. whether they were pronounced $y\bar{i}-q\bar{e}hhu$ or $y\bar{i}q-h\bar{h}u$. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as יְהִי (for יְהִי); some with composite Sheva, as יְהִי $\text{ } l\bar{u}-q\bar{e}h\bar{h}\bar{a}$ (for יְהִי); both of which show that the first syllable is to be read as a simple one, $v\bar{a}-yeh\bar{i}$, $\text{ } l\bar{u}-q\bar{e}h\bar{h}\bar{a}$; and so of others like them. But some words have neither of these marks, e. g. יְהִי (for יְהִי); and in such cases, they are probably to be read, as $\text{יְהִי} \text{ } y\bar{i}q-h\bar{h}\bar{u}$, etc. The omission of Dagshesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

Orthography of the Vowels.

§ 60. By inspecting the Table No. IV., it will be seen, that the two first classes of vowels are all written *under* the consonants; of the third class, Qibbutz also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. $\text{כֵּה} \text{ } kh\bar{a}$.

§ 61. The proper place of a vowel is under the *middle*, or (as they are now printed) on the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ך . Hholem is commonly written over the right top of the letter next following that to which it belongs, as $\text{טֹל} \text{ } t\bar{o}l$, $\text{קֹל} \text{ } q\bar{o}l$;

but sometimes necessity prevents this, e. g. in מְלִי, where the type will not admit such a disposition of the Hholem. Hholem following מ, is commonly written over its left side, as מְלִי; unless followed by ו, as מְלִי.

§ 62. The diacritical point over ו and ו, often coincides with Hholem; in which case it serves the double purpose, of marking the vowel and of distinguishing the letter. (1) ו, beginning a syllable, if followed by a consonant having a vowel of its own, reads, sō; e. g. מְלִי sō-nē. (2) ו, following a consonant that has no vowel, contains a Hholem for that consonant, and also marks sh; e. g. מְלִי mō-shē. On the other hand, (3) ו (with two points) beginning a syllable, is read shō; e. g. מְלִי shō-mēr. (4) ו (with two points) ending a syllable, is read, ōs; e. g. מְלִי yir-pōs.

§ 62. Vav (ו), with a Hholem over it and a vowel under it, is joined, as a moveable consonant, with the vowel under it; e. g. מְלִי lō-vē, מְלִי yehō-vā, the Hholem belonging to the preceding letter.

§ 63. Vowels in connexion with the Quiescents, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant-sound, in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will show.

Written fully.	Written defectively.	Read.
מְלִי	מְלִי	mā-lē-thi.
נִיר	נִר	nir.
קוֹל	קִל	qōl.
קוֹמֵס	קִמֵס	qā-mūs.

§ 64. There are some cases, in which Vav and Yodh (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere *orthographic Fulcra*. E. g. מְלִי, the same as מְלִי yil-mōdh; מְלִי, the same as מְלִי sō-bhēbh; מְלִי, the same as מְלִי hhūq-qē: comp. § 31. Notes 2, 3. In all probability, such forms have sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases, from those where ו and י

are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדִּיק. But instances of a contrary usage also exist; e. g. קוֹלֹת=קוֹלֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so גֵּר for גֵּר, etc. Even the same word is variously written; e. g. תְּקִימוֹתִי, תְּקִימוֹתִי, תְּקִימוֹתִי, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From the Table No. IV., it appears that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (◌). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌), followed by simple Sheva without any Methegh between, is short *o*, if in a syllable not accented.

E. g. חֲכָמָה *hhökh-mā*, not *hhā-khemā*. But with a Methegh, it reads thus, חֲכָמָה *hhā-khemā*. With an accent, it reads as Qamets; e. g. מֶלֶךְ *māv-tā*, שָׁוִי *shāv*, לָיִל *lāy-lā*.

Note. There are some few cases, where Methegh does not distinguish Qamets from short *o*; e. g. דֹּרְבָנִית *dör-bhō-nōth*, not *dhā-rebhō-nōth*; so קֹרְבָן *qör-bān*, not *qā-rebhān*; שֹׁמְרָה *shōm-rā*, not *shā-merā*. But in these, and the like cases, manuscripts and editions vary as to the Methegh; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghesth forte, in a syllable not accented (◌) is short *o*.

E. g. בֹּתִים *bōt-tīm*, חֲכָמָה *hhōn-nē-nī*. If the syllable is accented, it is read as long *a*; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

Note 1. An *euphonic* Daghesth (§ 75. seq.), at the beginning of a word, does not make short *o* of the (◌) belonging to the last syllable of the preceding word; it remains long *a* still; e. g. שְׁכָנָתִי *shā-khān-tāb-bō*.

Note 2. A Methegh after (◌) does not *always* make it long *a*; e. g. בֹּתִי-חֲכָמָה *bōt-tē-khēm*, not *bā-tē-khēm*. See above under *a*, Note.

(c) The figure (◌), in a final mixed syllable unaccented, is short *o*.

E. g. unaccented, as וַיָּדָה *vāy-yā-qōm*. With accent, as הָאֵהָם *hā-nā-dhām*, long *a*.

Remark. All the cases, *a*, *b*, *c*, are virtually one and the same; i. e. they are all cases of (,) in a *mixed, unaccented* syllable; e. g. חֲבֻחֲ חֲבֻחֲ *hhōkh-mā*, בֹּחֲלִים בֹּחֲלִים *bōt-līm*, וָדַיִם וָדַיִם *vāy-yā-qōm*, all the same virtually, as in the rule *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (,) is *o* medial in a simple syllable,
(*a*) When a short *o*, i. e. Qamets Hhateph, immediately follows.

E. g. פֹּחֲלִים *po-ōl-khā*, קֹבֵבִים *qo-tōbb-khā*. But here (the reverse § 66. *a*), a Methegh always stands after the first *o*, i. e. *o* medial.

Note. But there are cases here, where etymology only can distinguish; e. g. קָא־לֹנ־נִי *qā-tōn-nī* (with Methegh according to § 86. *a*); not *qo-tōn-nī*, for the root is קָלֵן *qā-tōn*.

(*b*) When a very short *o*, i. e. the composite Sheva, Hhateph Qamets (,), immediately follows.

E. g. פֹּחֲלִים *po-ōl*, בֹּחֲלִים *bo-hhōri*. Methegh always stands after the (,) here also.

Note. Here, also, etymology alone can determine the reading, in some cases. E. g. חֲא־נִי־יָא *hā-ʾnīy-yā*, because הַ is the article (§ 162. § 152. *a*. 2); בֹּא־נִי־יָא *bā-ʾnīy-yā*, because בֹּ has the article included in it (§ 152. note); בֹּחֲנִי־יָא *bo-ʾnīy-yā*, because בֹּ is the simple preposition בּ, § 130.

§ 68. The nouns שֹׁר־שִׁים *sho-ra-shīm* (from שֹׁרֶשׁ), and קֹדֶשִׁים *qo-dhā-shīm* (from קֹדֶשׁ), are altogether anomalous in their reading.

Patahh furtive.

§ 69. This is a short Patahh, employed for the sake of ease or euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel not of the *A* class.

E. g. גֹּבֵהַ *gā-bhōh*, רֹחַ *rūʰh*, רֵעַ *rēʰ*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Patahh; somewhat as in the English words, *trial*, *vial*, etc. The furtive Patahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its position; e. g. רֹחַ *rūʰh*, plur. רוֹחִים *rū-hhōth*.

Note. Aleph never takes Patahh furtive.

DAGHESH.

§ 70. Dāghēsh is a point in the bosom of a letter and serves two purposes; (1) To double a letter (2) To remove its aspiration.

§ 71. When Dagheshe serves to double the letter in which it is written, it is called *Dagheshe forte*. When it only removes the aspiration, it is called *Dagheshe lene*.

Note. There is a third kind of Dagheshe, which doubles a letter but is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Dagheshe euphonic*.

I. Dagheshe forte.

§ 72. *Distinction of Dagheshe forte and Dagheshe lene*. The former is never written in the *final* letter of a word, unless followed by a vowel; nor in the *first* letter (but Dagheshe euphonic usually appears here); and it is always *immediately preceded by a vowel-sound*. This last circumstance separates it entirely from Dagheshe lene; which is preceded immediately by a *silent Sheva*, or by a vowel in the preceding word, with a disjunctive accent on that word; see § 92 seq.

§ 73. *Orthography of Dagheshe forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point Dagheshe forte; e. g. קִטְלִיל = קִטְלִיל קִטְלִיל *qīt-tēl*.

Note 1. Still there are many cases of a different orthography which may be called *plenary*. E. g. לִילִל *tsil-lō*, instead of לִילִל; יֶשְׁדֶּם for יֶשְׁדֶּם; *yeshōd-dēm*, etc.; particularly in derived forms of words, as לִילִלִל (not לִילִל) from לִילִל, etc., in which cases Dagheshe forte is not used.

Note 2. But if the *first* of two letters must have a *Sheva vocal*, the sign Dagheshe is excluded; e. g. לֵילִל *ōl-līm*, not לִילִל *ōl-līm*.

Note 3. Practice not unfrequently omits Dagheshe forte, when the *second* letter would have a *Sheva vocal*; e. g. יִקְחִי *yīq-ḥhū*, instead of יִקְחִי *yīq-qēhhū*. Particularly is Dagheshe omitted in such cases, if another letter of the same kind immediately follows; as לֵילִל, read *hā-lelū*, not *hāl-lū*, because the word stands for לִילִל; which can be known only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Dagheshe *forte*, i. e. in the bosom of a ך; as ך. It is, however, easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Dagheshe *forte*; e. g. קִים is read *qūm*, but קִים is sounded *qīv-vām*.

§ 74. *Division of Daghesh forte.* It is, (a) *Compensative*; i. e. merely supplying a letter omitted in the writing.

E. g. נָחַדְנִי *nā-thān-nū* for נִחַדְנִי, שָׁגַשׁ *yig-gāsh* for שִׁגַּשׁ? (§ 107. a), where ך is assimilated.

(b) *Characteristic*; i. e. distinguishing a particular form of a word.

E. g. קָמַל, the form of the conjugation *Piel*, in distinction from the form in *Kal*, viz. קָמַל.

Note. In אֵת *āt*, probably for אֶתְּ; שְׁתַּיִם *sheta-yim*, for שְׁתַּיִם; and such cases as קָרַדְתָּ *kā-rāt*, for קָרַדְתָּ; the Daghesh in the final letter is *compensative*, although in a peculiar way.

II. Daghesh Euphonic.

So I would name all those kinds of Daghesh, which are merely occasional, and have respect only to *modes of reading* words, in particular places, in a way that is peculiar.

[§ 75. (a) *Daghesh conjunctive.* So the first species of euphonic Daghesh may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*.

E. g. לִי קָרַתְּ *qā-rī-thāl-ti*, יְחַסְדֶּבֶי *ye-hk'sēb-bō*, מִדְּזֶל *māz-zēl* = מִדְּזֶל. The vowels (י), (ו) and (ו) are almost the only ones employed before Daghesh *conjunctive*. Sometimes examples are found, like קָמַדְּ *qū-mūts-tseNū*. This euphonic Daghesh is frequent, especially in the Psalms. It is rarely found after words with an accent on the ultimate; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*, is an euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. לִי קָמַדְּ *hhā-dhēl-lū*, instead of לִי קָמַדְּ *hhā-dhēlū*; יְחַסְדֶּבֶי *yē-hhāt-tū*, instead of יְחַסְדֶּבֶי. It were better to call this *Daghesh accented*.

§ 77. (c) *Daghesh acuting.* This appears in some cases where a letter should by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*. E. g. מְכַרְהָ *mek-kerē-hā*, instead of מְכַרְהָ *mekh-rē-hā*.]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of enunciation.

Daghesh Lene.

§ 78. *Daghesh lene* belongs only to the Aspirates (בְּנִי כְּפַת, Beḡhādh kēphāth), and is a sign that they are to be pronounced without any aspiration.

E. g. ב is *bh*, but ב = *b*; כ = *kh*, כ = *k*, etc. See alphabet No II.

Note 1. Daghes *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghes *lene*; for Daghes *forte* is always preceded by a vowel belonging to the letter immediately before it; while such preceding letter has a silent Sheva under it, in case the Daghes is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it, § 92.

Note 2. Daghes *forte* in an Aspire, not only *doubles* it, but also (by usage in pronunciation) removes the aspiration; e. g. נָפִי נָפִי *Nāp-pī*, not *Nāph-pī*, although when written out in full, it would seem to be the latter, as נָפִי.

§ 79. General rules for the insertion of Daghes *lene*.

(1), In all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. i, 1, בְּרֵאשִׁית, the Beth takes Daghes *lene*; so at the beginning of a verse, Gen. iii, 5, כִּי *kī* (not כִּי *khi*), etc.

(2) In other cases, after a *silent* Sheva, either express or implied.

E. g. in תָּבִי, Tav has a Daghes *lene*, after a silent Sheva *expressed*; in פֶּי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) After a *disjunctive* accent, even when a pure vowel, or one with a quiescent letter, precedes, an Aspire takes a *Daghes lene*.

E. g. Ps. i, 3, רֵבִיבִי, where the Kaph must be aspirated, were it not that the disjunctive accent, *Rebhi*, is on the preceding syllable רֵבִי. And so of all the other Disjunctives. See the accents, § 92. seq.

§ 80. On the contrary, the Aspirates reject Daghes *lene*, when they stand next after a *vocal* Sheva, or after a vowel, whether this be in the same word, or at the end of a preceding one which has no disjunctive accent upon it.

E. g. Gen. i, 2, תְּהִי, where the Tav in תְּהִי follows a *vocal* Sheva (יֵי); and in תְּהִי, the ת follows a vowel with a quiescent letter, but that vowel is associated with a *con-junctive* accent (Merka), and therefore ת remains aspirated. So after a composite Sheva; e. g. עֲבֹד עֲבֹד *abhōdh* (not *abōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere Pattahh furtive precedes an Aspire,

it takes Daghesth lene; e. g. לָקַחְתָּ *lā-qāḥkt*, so written instead of לָקַחְתָּ, § 233. Note.

§ 81. *Exceptions.* Etymology and special usage have made many exceptions to these *general* rules.

[(1) An Aspirate, in the middle of a word, and *derived by inflection* from a word which excluded Daghesth lene, does not admit such a Daghesth.

E. g. רִידָה *ridh-phū* (not רִידָה) because the ground-form is רִידָה, where the Pe, being immediately preceded by a Hholem, cannot take a Daghesth lene, § 80. So מִלְכֵה *māl-khē*, ground-form מִלְכֵה, in which כ is preceded by a vowel; יַעֲזְבֵה *ya-āz-bhū*, ground-form יַעֲזְבֵה, where ב, having a vowel before it, cannot receive Daghesth lene; Infinitive mode בִּגְדָה *beghōdh*, and with suffix בִּגְדֵה *bigh-dhō*, because, in the ground-form, ד has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not change the state of aspiration in regard to the second letter of a word.

E. g. בִּקְחָה *bikh-thābh* (not בִּקְחָה); with the preposition בְּ, בִּקְחָה *bikh-phīr* (not בִּקְחָה); with לְ, לִבְחָה *ligh-bhūl* (not לִבְחָה), etc.

Note 1. The Infinitive mode, with such a loose prefix, varies in its usage. E. g. from לִסְפֹּד, Infinitive, לִסְפֹּד, with prefix לְ, לִסְפֹּד *lis-pōdh*; and such is the *common usage*. But we find also, לִסְפֹּל, Infinitive, לִסְפֹּל, with prefix בְּ, בִּסְפֹּל *bin-phōl*; with קִין, קִין־פֹּל *kīn-phōl*; but with לְ, לִסְפֹּל *lin-pōl*.

Note 2. But when the prefix is *closely* united to, i. e. constitutes an essential part of, the word itself, then the general rule (§ 79, 2.) is followed; e. g. יִסְפֹּד *yis-pōdh* (not יִסְפֹּד), Fut. of Kal, from the root סָפֹד *sā-phōdh*; or, if you please, from the Infinitive form, סִפֹּד *sī-phōdh*. So in Hiphil, חִשְׁפִּיל *hish-pīl* (not חִשְׁפִּיל), from חָשַׁל. In all such cases, the prefix is an *essential formative* part of the word.

§ 82. *Particular exceptions to the general rules.*

I. Reject Daghesth lene.

(a) The suffix pronouns, הָ, כֶּם, לָ. (b) Generally, an Aspirate preceding the final syllable אֵת; as מְלָכֵה, עֲבָדֵה, יִלְדֵה, etc.; but not always, as תִּרְבֵּה *tār-būh*. (c) The various forms of בָּגַד; e. g. בִּגְדֵה, בִּגְדֵה, etc.

II. Admit it contrary to the general rules.

(d) Some words beginning with two Aspirates, viz. כַּכ, בַּכ, בַּב; e. g. Jer. iii, 25, לִשְׁפָּחָה בְּשִׁמְנֵה; Ex. xiv, 17, וְאֶפְרָחָה בְּפִרְעֹה; Is.

x, 9, פְּכַרְכְּמִישׁ לָּ; but in all such cases, manuscripts and editions differ; some extending the rule, so as to begin with Daghes lene, in most cases where a word commences with two Aspirates; others, scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. עֲמֹדַי from עֲמֻדַּי, רָשָׁפִי from רָשָׁפִים. (f) An apparent exception is an Aspirate after יִדְּוֹר, which takes Daghes lene. But the Hebrews read this word יִדְּוֹרִי נָדֹנָי *Nādō-nāy*, which ends with a consonant *y* having a silent Sheva.]

Remark. The detail of Daghes lene, as to *some few* words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in Grammar depends on the insertion or omission of Daghes lene, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphē (רָפֶה) means soft. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹדָה khābhēdhā; and so it is directly the opposite of Daghes lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. xvi, 16, 28; Num. xxxii, 42, in Van der Hooght. In ancient manuscripts, it was very common; and it was sometimes employed, moreover, to show that Daghes forte was omitted; sometimes, that Mappiq did not belong to ׀; and sometimes, to note that ׀ and ׀, at the end of words, were quiescent.

MAPPIQ.

§ 84. Māppiq (מַפִּיק) is a point in the bosom of a final ׀ (which is almost always quiescent), denoting that it is moveable.

E. g. יָאֵחַ *yāh* (יָאֵ would read *yā*); גָּאֲבֻחַ *gā-bhāh* (גָּאֲ would read *gā-bhā*).

Note. Mappiq is now used only in final ׀; but in some Hebrew manuscripts, it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Methëgh (מֶתֶּחַ) is a small perpendicular mark (ı), preceding the tone-syllable more or less, according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words *un'dertáke*, *nòminátion*, etc.

The word *Methëgh* (*frænum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, *decora suspensio vocis*; which, of course, gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connexion of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (ı), on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methëgh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methëgh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy among our best Hebrew bibles respecting it.]

§ 87. The cases in which grammarians and critical editors generally agree that Methëgh *ought to be* employed, and in which, for the most part, it usually is employed, are as follows, viz.

(a) *Uniformly employed*, before all the composite Shevas, when they are preceded by a vowel (and technically called in this case, מְתֵּחַ מְרִיחַ *ma-^hrikh*); e.g. מְעַמֵּד, מְחַלֵּף, מְעַמֵּד, מְעַקֵּחַ, etc. (b) *Almost uniformly* the Methëgh is retained, in such cases, after the composite Sheva has fallen away by inflection, etc.; e.g. מְעַמֵּד, by inflection מְעַמְּדִי, preserving the Methëgh (or this case may be ranked with *c* below). (c) After a long vowel, next before the tone syllable, and followed by Sheva vocal; e.g. מְחַלֵּף, מְחַלְּדִי, מְחַלְּדִי, מְחַלְּדִי, with Qibbuts vicarious. (d) The verbs מְחַלֵּף and מְחַלְּדִי, when they take formative or other prefixes with a short vowel, employ Methëgh after such vowel; e.g. מְחַלֵּף, מְחַלְּדִי, Imp. with ו, Gen. xii, 2, מְחַלְּדִי, etc.; nearly without exception, in good editions. In principle, this may be classed with *h* below. (e) *Very generally*, on the second syllable before the tone, where it is a simple one; as מְחַלְּדִי, מְחַלְּדִי. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e.g. מְחַלְּדִי, מְחַלְּדִי. (g) After a short vowel made long by position (§ 33), before a letter which excludes a Daghash

forte; as בְּחִירִים, בְּחִירָה, לְמַנְחָה, וְיִבְרָה, etc.; but this is sometimes neglected, as וְיִחְשֶׁה; and commonly so, in regard to Hhireq, as Piel נָחַל, נָחַל, etc. without Methegh.

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student, that he is not to expect *uniformity* in the cases ranged under them.

On the other hand, there is great diversity of opinion and practice about the following cases, in which Methegh is sometimes employed; viz.

(h) *Occasionally, but not uniformly*, after a short vowel in a mixed syllable (not made by Daghes forte), especially after Pattahh and short Hhireq, Methegh is placed, sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the first, as מְדַשֵּׁה, עֲרֹבֹה, יְחַדְּלוּ, לְיִרְעָם, קִבְּלִי Is. x, 34, קָדְרִי Ps. lxxvi, 12, וְיִזְבְּרוּ, וְיִקְבְּנוּ; with other short vowels, וְהִלֵּחַ (*d* above), וְהִלָּח, שְׁמֵרָה *shömrā*, וְקִרְבָּן *qörbhān*, וְדֹרְבָן *dörbhan*, וְעִמְדָה *ʿamödhkha*, etc.; on the second, as וְשִׁמְחִי, וְיִתְפַּלֵּי, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a Daghes'd letter; e. g. מְסַפֵּר, וְיִשְׁחַט, וְיִשְׁחַט, etc.; especially when the first letter is Vav *conversive*, Mem prefix, or ׀ article.

(j) *Very seldom*, after a vocal Sheva under the first letter; as וְאֵר, וְאֵר; more rarely still, even before Sheva initial, as וְאֵר, Est. ix, 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it מְגִיטָה *mugitus*; a name afterwards extended to Methegh generally.

In respect to the use of Methegh before a Maqqeph;

(l) The general principle is the same as if the two words joined by the Maqqeph were one (they being read as one); so that the above rules generally apply; e. g. וְיִחְשֶׁה, *e*; וְיִחְשֶׁה, *h*; וְיִחְשֶׁה, *e*; וְיִחְשֶׁה, *e*, etc. But (*m*), in many cases, long monosyllables before Maqqeph take a Methegh (often otherwise), although a tone syllable follows immediately; e. g. וְיִחְשֶׁה, and even when it does not, and the monosyllable is a mixed one; as וְיִחְשֶׁה, etc., contrary to *e*. Short vowels before Maqqeph commonly reject Methegh; as וְיִחְשֶׁה, etc.

Such are the numerous and very indefinite (not to say, contradictory), principles for the use of Methegh. No wonder, that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note 1. The conjunction וְ *and*, does not usually receive Methegh.

Note 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. מְהֵגֶה מְהֵגֶה, for the Methegh on מְ, see *c* above; for that on הְ, see *a*.

Note 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93), are frequently used, when a word has a *distinctive* accent upon it; e. g. מְהֵגֶה מְהֵגֶה with Munahh under מְ, instead of מְהֵגֶה מְהֵגֶה with Methegh; and so in very many cases.]

MAQQEPH.

§ 88. Mäqqēph (מְקַפֵּה, somewhat like our hyphen), connects two words together, and makes them as one, in respect to interpunction and reading.

E. g. מְקַפֵּה מְקַפֵּה. Usually, either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable, is for the most part shortened, if pure.

E. g. מְקַפֵּה מְקַפֵּה, where מְקַפֵּה has no accent, Gen. i, 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36, § 129, *a*. But here, the punctators are not uniform, for we have מְקַפֵּה מְקַפֵּה *lēbh-Dāvidh* (not מְקַפֵּה מְקַפֵּה), and without Methegh too, in 1 Sam. xxiv, 6; but also מְקַפֵּה מְקַפֵּה *lēbh-Nish*, 2 Kings xii, 5; and thus in other cases.

Note 1. Maqqeph sometimes appears between several words in succession, as מְקַפֵּה מְקַפֵּה מְקַפֵּה. Mostly, it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as מְקַפֵּה מְקַפֵּה, Gen. vi, 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent, *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (א) in the beginning of words is the only exception, and is sounded $\bar{u}=oo$ in English. In אָמַר $\bar{a}-m\bar{a}r$, אָמַד $\bar{a}-m\bar{a}d$, etc. the א and א are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable, which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel makes a *mixed* syllable, and is followed by a simple Sheva expressed or implied, or by a Daghest forte; e. g. בָּרֶזֶל $\bar{b}\bar{a}r-z\bar{e}l$, in which the first syllable has a Sheva expressed; the second, a Sheva implied. So לִמְדָה $\bar{l}i-m\bar{e}d\bar{h}$ = לִמְדָה.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Dagesh forte, provided such vowel be in a *tone-syllable*. E. g. קָאֵם $\bar{q}\bar{a}m$; יִקְוֹל $\bar{y}i-q\bar{o}l$, where the Hholem is in a mixed tone-syllable; גָּאֵם $\bar{g}\bar{a}m$ = גָּאֵם; אֵת $\bar{e}t$, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָאֵלָה $\bar{q}\bar{a}-t\bar{e}l\bar{a}$, בֹּהֶדְהִים $\bar{b}\bar{o}-g\bar{e}d\bar{h}\bar{i}m$; but not always before a Maqqeph, as לֵב־דָּוִד $\bar{l}\bar{e}b\bar{h}-D\bar{a}-v\bar{i}d\bar{h}$.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֵשִׁית $\bar{r}\bar{e}-sh\bar{i}t$, ת is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא $\bar{b}\bar{a}-r\bar{a}$, א is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֵשִׁית $\bar{r}\bar{e}-sh\bar{i}t$, ת is a mixed syllable. But such syllables must always be tone-syllables; excepting the very few cases where quiescent א is irregularly used in short syllables, § 31. Note 3.

9. Every medial vowel stands in a simple syllable, § 35.

10. Every composite Sheva, and every simple Sheva vocal, stands, of course, at the beginning of a syllable, § 46.

Reading of the Hebrew.

(1) Gen. i, 1, בִּרְאֵה שְׁלֹחַ berē-shūkh, בִּ with Daghes lene, 79.*1; with a Sheva under it, 45, and with a Sheva vocal, 46.—רֵעַ rē, with a protracted vowel, 31, and an Aleph quiescent, 54 (ר).—שְׁלֹחַ shūkh, with a Yodh quiescent in Hhireq, 54 (י); ר without any Sheva expressed, having one implied, 52; also without a Daghes lene, 80.—רֵעַ is a mixed syllable, 90. 8.

(2) בָּרָא bā-rā, בִּ with Daghes lene, 79. 2; בִּ in a simple syllable, 90. 3.—רָא rā, vowel protracted, 31, א quiescent, 54.

(3) אֶלֹהִים ēlō-him, אֶ with composite Sheva, 49, which is moveable, 46. a.—לֹ לō, simple syllable, 90. 3, the Hholem is attached to the Lamedh, and is not put over the ר, 61, because the fashion of the types will not allow it, 61.—הִים him, with Yodh Quiescent, 54, and Hhireq protracted, 31, and in a mixed syllable, 90. 8.

(4) נֶתַח neth, 90. 5. חָשָׁה hāsh-shā-ma-yim; חָשָׁה hāsh, the syllable taking in the sh which is made by the Daghes forte in the ח, 71 and 73, also 90. 4. שָׁ shā, 90. 3.—מָ ma, with Pattahh pure and medial, 35, also with accent on it, 100. b, and in a simple syllable, 90. 9.—יִם yim, with short Hhireq, 141 and 100. a, mixed short syllable, 90. 4.

(5) נֶתַח veth, Vav moveable, 56. 1. נֶתַח as above in No. 4.

(6) חָשָׁה hā-shā-rēts, ח 90. 3; שָׁ 90. 3, and with א moveable, 56. 1.—רֵט rēts, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) ^{VERSE 2.} חָשָׁה veshā-shā-rēts, שָׁ ve, in No. 5.

(8) חָשָׁה hā-ye-thā, ח with Qamets long, 66. a.—י ye, Yodh moveable, 56. 1. חָ thā, ח without Daghes lene, 80, and followed by ח quiescent, 54. (ח).

(9) חָשָׁה thō-hū, ח without Daghes lene, 80.—חָ hū, with ח moveable, 56. 1, and with י quiescent, 54. (י).

(10) חָשָׁה vā-bhō-hū, בִּ vā, 56. 1, simple syllable, 90. 3.—בִּ bhō, ב without Daghes lene, 80, simple syllable, 90. 3.

(11) חָשָׁה vehhō-shēkh, שָׁ ve, 56. 1. חָ hō, where the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark sh, 62, 2; read as a simple syllable hō, 90. 3.—שָׁ shēkh, short Seghol and mixed syllable, see in No. 6; with a Sheva in the final Kaph, 52. 1.

(12) חָשָׁה pene, Pe with Daghes lene, 79. 2; Sheva vocal, 46. d.—נֶ nē, 54. (י).

(13) חָשָׁה thehōm, ח without Daghes lene, 80.—חָ hōm, 90. 8.

* Note. In this exemplification, the first number in any reference, stands for a section (§) in the Grammar; other references following this, stand for the subdivisions under that section.

(14) וְרִיחַ *verû^ahh*, וְ in No. 5. רִיחַ *rû^ahh*, with Pattahh furtive, 69.

(15) מְלֹחִים *melô-him*, No. 3. מְרֹחֶת *merâ-hhe-phêth*, ך with Pattahh long, 33.—׃ *hhe*, with Seghol medial, 35, and accented, § 100.

(16) עַל־פְּנֵי *âl penê*, No. 12. חָמ־מֶאֱיִם *hâm-mâ-yîm*, the Daghes forte in Mem attaches to the first syllable; *hâm*, 90. 4. מֶאֱיִם *mâ-yîm*, see in No. 4.

(17) VERSE 3. *Vây-yô-mêr* מְלֹחִים *ychî*, מֹר, with ם moveable, 56. 1, (although we do not sound it), *vâ-yehî* מֹר (in *vâ*, the Pattahh has a Daghes implied in it, and is to be regarded as long, 59).

(18) VERSE 4. מֶאֱיִם *vây-yâr*, with ם *oliant* at the end, 57. a. מְלֹחִים *êth hâ*-מֹר *kî-tôbh*, *vây-yâbh-dêl* מְלֹחִים *bên ha*-מֹר *û-bhên* (û, 90. 1. Note), *hâ-hhō-shêkh* (׃ *hâ*, 59).

(19) VERSE 5. *Vây-yîq-râ* מְלֹחִים *lâ*-מֹר *yôm*, *velâ-hhō-shêkh* (׃ *lâ*, 59) *qâ-râ lāy-lā* (׃ *lāy*, 66. a), *vâ-yehî* (*vâ* in No. 17) *ye-rêbh* *vâ-yehî bhō-qêr yôm* מְלֹחִים *hâ* (׃ *hâ*, 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. such as separate words, or parts of sentences, from each other, which are called DISJUNCTIVES; and such as serve to show that words are to be closely connected, either in the reading, or in the sense, which are called CONJUNCTIVES.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Some are peculiar to prose, and these have (+) prefixed. Others are peculiar to poetry; and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically מִכְתָּבֵי, these being the three initials of the Hebrew names of these books.

I. DISJUNCTIVES.

(1.) Pause-Accents; or, Disjunctives of the first class.

- (:—) *Sillug*, סִלְקָה, i. e. stop, pause. In connexion with the two large points that always follow it, it is named, סִלְקָה

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

פסוק אחר, *pause at the end of a verse*. Elsewhere, this same mark stands for Methegh, § 85. Note.

2. (—) *Athnakh*, אֲתַנַּח, i. e. respiration.

*3. (—) *Merka Mahpakh*, מֶרְקָא מַחְפָּא, a composite accent, see Nos. 23. 25.

(2.) Occasional Pause-Accents; or, Disjunctives of the second Class.

†4. (—) *Tiphkha*, תִּפְחָא (posterius), i. e. palm of the hand, from the shape. It is also named תִּפְחָא *retardation*, and (when next before Silluq and Athnakh), תִּפְחָא *strong*. In poetry, it is merely a Conjunctive; see No. 30.

*5. (—) *Tiphkha* (anterius); *præpositive*, § 95. a.

†6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, i. e. elevator minor.

†7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.

†8. (—) *Segholla*, סֶגוּלָא, i. e. cluster of grapes, *postpositive*, § 95. a.

(3.) Lesser Disjunctives; or, Disjunctives of the third Class.

†9. (—) *Tebhir*, תִּבְחִיר, i. e. interruption.

10. (—) *Rebhi*, רִבְיָא, i. e. resting upon, or lying over.

*11. (—) *Rebhi Geresh*, a composite accent, with the Geresh *præpositive*, comp. Nos. 10, 15; also § 95. a.

†12. (—) *Pashta*, פַּשְׁטָא, i. e. expansion (of the voice); *postpositive*, § 95. a.

13. (—) *Zarqa*, זָרְקָא, i. e. dispersion; *postpositive*. In poetry, (when not postpositive), it is a mere Conjunctive; see No. 31; also § 95. a.

†14. (—) *Yethibh*, יְתִיב, i. e. sitting; *præpositive*. Called also, שֹׁפָר תִּבְחִיר *tuba anterior*, and שֹׁפָר תִּבְחִיר *tuba inferior*. § 95. a.

*15. (—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called שֹׁפָר *shield*. (Arabic ^ستَرَس *clypeus*), and שֹׁפָר *retention* (أَزَل *cohibuit*).

†16. (—) *Garshayim*, גֶּרֶשִׁים, i. e. double Geresh. Also called שֹׁפָר, dual and plural of שֹׁפָר *shield*.

†17. (—) *Telisha Gedhola*, תְּלִישָׁא גְדוּלָא, i. e. evulsio major; also שֹׁפָר; *præpositive*, § 95. a.

†18. (—) *Qarne Phara*, קַרְנֵי פָרָה, i. e. the two horns of a heifer, (from the shape).

19. (—) *Pazer*, פָּזֵר, i. e. disperser. Also שֹׁפָר גְּדוּלָא.

20. (|) *Pesiq*, פסיק, i. e. cessation. Also פסיקתא *separation*. Always preceded by a Conjunctive, on the word after which it is placed.

II. CONJUNCTIVES.

21. (— ' —) *Munakh*, מונח, i. e. joined. Also שָׁפָר יָשָׁר *tuba recta*, and שָׁפָר חָלָף *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called עֲלִיָּי, *Illuy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *Mekharbel*, sieve, i. e. agitation (of the voice).
22. (' —) *Qadhma*, קדמא, i. e. before.
23. (—) *Merka*, מרפא (apoc. of מַמְרָפָא) i. e. prolonging; also מַמְרִיף, id.
- +24. (—) *Merka Khephula*, כפולא מרפא, i. e. Merka doubled. Also חֲרִיץ דוּמְרִין, *two rods*.
25. (— ' —) *Mahpakh*, מחפף, i. e. inversion. Also שָׁפָר מְחֻפָּף, *crooked trumpet*, שָׁפָר הֶפְיָף *inverted trumpet*. In poetry *superius* or *inferius*; in prose, *inferius*.
26. (' —) *Shalsheleth*, שֶׁלֶשְׁלֵת, i. e. chain.
- +27. (—) *Darga*, דרגא, i. e. steps, gradation.
- +28. (' —) *Telisha Qetanna*, תלישא קטנא, i. e. evulsio minor. Also תִּלְשָׁח *eradicator*? *Postpositive*, § 95. a.
29. (—) *Yerahk*, ירח, i. e. moon. Also יָרַח בְּיָיָמוֹ *the moon a day old*, עֲרָבָל *round*, גִּלְגָּל *wheel*.
- *30. (—) *Tiphkha* (posterior), in poetry a Conjunctive; comp. No. 4.
- *31. (—) *Zarqa*, in poetry, a Conjunctive when *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes: viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Seven* of them are always confined to the same position, let the tone be where it may; e. g. Segholta, Pashta, Zarqa (No. 13.) and Telisha Qetanna, must always be put over the *last* letter of a word, (and are therefore called *postpositive*); while Tiphkha *anterior*, Ye-

thibh, and Telisha Gedhola belong only to the *first* letter of a word (and are therefore called *præpositive*; see the Table. Of course, these accents sometimes fall in with the tone-syllable; but oftentimes they do not fall in with it.

The student, therefore, can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the general principles which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. $\dot{\text{רָחֵם}}$, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable; i. e. if it belong to those accents which always mark the tone. E. g. יִימֵי מַלְכוּתוֹ , where יִימֵי is acuted. Here is one *Conjunctive*, and one *Disjunctive*, upon the word; but sometimes there are *two Disjunctives*, as וְיָרֵב , Lev. x, 4; even two on the same monosyllable, as וְיָרֵב , Gen. v, 29; often *two Conjunctives* are put upon one word, as וְיָרֵב , Ps. xcvi, 4.

All this shows the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *præpositive* and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. But if the cantillation is marked by the accents, § 97, then two accents may both be regarded, when on the same syllable; but not on any other ground.

§ 96. *Accents as signs of interpunction.* This is the use most commonly assigned to them as the principal one. In many cases they accord well with the divisions of sense. In poetical books, the pause-accents are useful in marking the end of $\sigma\tau\acute{\iota}\chi\omicron\iota$, as they for the most part do this with accuracy. But in all parts of the Bible, there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. i, 1, we have $\text{וַיְהִי כֵן בְּרֵאשִׁית בְּרֵאשִׁית}$, i. e. Pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the accusative case which the verb governs; and so, in many hundreds of instances. This serves to show, that the use of the accents by way of *interpunction*, is only secondary.

Note. The Pause-accents are supposed to mark the greater divisions of the sense (like our colon, and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class, make a division of these parts into minuter portions still (like our comma, and, as it were, like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place (when admitted by the nature and length of a verse), and its respective Conjunctives, (showing what words are to be joined together), which are regularly attached to it, i. e. precede it. The manner and order of this *Consecution*, belongs properly to a treatise on the accents. The student, who wishes to become acquainted with it, may find it represented at great length in Boston's Tractatus Stigmologicus, Waamuth's Institt. Accent., Abicht de Accentibus; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system.

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran, too, has marks for such a purpose. This appears plainly to have been the original design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words, and by the *sense* of a passage; so the accentuation very often (and more usually), accords with these objects; while in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes, of the *recitativo* power of the accents, see Jablonakii Præf. ad Bib. Heb. § 24, and Bartolocci Bibliotheca Rabbin. IV. p. 431.

§ 98. *The proper place of an accent* (neither *præpositive* nor *post-positive*), is over, or under, the left side of the letter next preceding the vowel in a syllable. The imperfection of types sometimes prevents the *printed* books from following this rule.]

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish, and to name them. The *Conjunctives* often show what words should be connected, in sense; the *Disjunctives*, which should be separated. They serve, therefore, as an index of the commentary, which the Accentuators made upon the Hebrew text. In a very great number of cases, the Pause-accents (and sometimes all the others), affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

Tone-Syllable.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone (i. e. a word with the tone on the ultimate), is called מִלְרַע *Milrāʿ* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl* (*from above*.)

§ 100. *Exceptions.* Several classes of words are *penacuted*;

(a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally, *Seghol*, *Patahh*, or *short Hhireq*, § 34. In a few cases, Shureq and Hhireq with Yodh appear to be *furtive*, and consequently employed as short vowels. E. g. in מִלְרַע and מִלְעֵל, which stand for מִלְרַע and מִלְעֵל; מִלְרַע, for מִלְרַע, § 120. b. In proper names ending with יָדָי, the *penult* syllable is accented, as מִיכָאֵל *Micaiah*; so also in מִיכָאֵל, as the א is *quasi furtive*, § 120. b.]

* Words with the tone on the *ultimate*, are not in this grammar marked with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*, the Syntax excepted.

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רָבְצִים; plurals like the dual, רָבְצִים, רָבְצִים; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs רָבְצִים, which take a furtive vowel; as רָבְצִים, § 283. 3. γ.]

(d) All the forms of *regular* verbs, which receive formative suffixes *beginning with a consonant*; excepting those which have רָבְצִים and רָבְצִים, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are penacuted, which have Yodh characteristic between the two last radicals. The other persons follow the rule in d.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs רָבְצִים, the tone rests on the penult in all the persons which have formative suffixes *beginning with a vowel*, i. e. in all the persons where רָבְצִים, י, or י is added to the root.

But sometimes the tone is *Milra*; as רָבְצִים, Imper. רָבְצִים. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative suffixes *beginning with a consonant* (excepting the suffixes רָבְצִים and רָבְצִים), the tone rests on the epenthetic י or י, § 259, which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as רָבְצִים, etc. where the tone is on the ultimate.

Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs רָבְצִים, the tone rests on the penult, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. רָבְצִים, י, י.

In a few cases, the tone here is on the last syllable; as רָבְצִים, Imp. רָבְצִים. This is very rare, except in Kal. Comp. above under f.

Note. As in the case f Note, above, all the persons of these verbs which have an *epenthetic* י or י, § 268. c, before formative suffixes *beginning with a consonant* (except the suffixes רָבְצִים and רָבְצִים), have the tone on the epenthetic syllable, i. e. on the penult.

All the other parts of the verbs רָבְצִים are regularly accented, viz. Hophal, Poel, Polal, Hithpoel, and those persons in Kal which hav-

formative suffixes beginning with consonants and not preceded by an *epenthetic* syllable (ו' or וֹ); as מְלִמָּה, etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(*h*) The *paragogic endings*, הָ and הַ, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes הָ, י, and יִ.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e*, *f*, and *g*, where it is *penacute* with these *paragogics*. E. g. *Milra*, מְלִמָּה for מְלִימָה, Imp. Piel of מְלִי; מְלִי for מְלִי, Imp. of מְלִי. *Milel*, מְלִי for מְלִי, 1 pers. Fut. of מְלִי; מְלִי for מְלִי, from מְלִי; מְלִי for מְלִי, from מְלִי.

Note. הָ and הַ *paragogic* are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Præter, only the 3rd pers. feminine, in a very few cases, receives a *paragogic* הָ or הַ, (all other apparent cases of *paragoge* in the Præter being quite doubtful); and this 3rd pers. feminine retains, like a *paragogic* noun, the accent on the *penult*, contrary to *h* above. E. g. מְלִי, Josh. vi, 17; מְלִי, 2 Sam. i, 26, with *Pattahh* under מְ, where we might expect *Qamets*.

(*i*) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have הָ or הַ, *paragogic* or *local*.

E. g. מְלִי, מְלִי, מְלִי, מְלִי masc. In a few instances, the accent in these cases is found on the *ultimate*.

Note. *Yodh paragogic* always draws down the accent upon itself.

(*j*) Verbs, nouns, etc. are *Milel* with the following suffix-pronouns; viz. מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, מְלִי, and some others; also with מְלִי, מְלִי, מְלִי, shortened from מְלִי, מְלִי, מְלִי; which latter suffixes are *Milra*.

The suffix-pronoun מְ, preceded by a *Sheva* vocal, is *Milra*; preceded by a vowel *Milel*; e. g. מְלִי, but מְלִי.

(*k*) *Nun epenthetic* always makes the tone *penult*; e. g. מְלִי, מְלִי. *Nun paragogic* always brings it to the final syllable; as מְלִי, but with *Nun*, מְלִי.

(*l*) *Pause-accent*s (and in a few cases, other accents), occasion the tone to stand upon the *penult*,

when its regular place would be on the ultimate; and *vice versa*.

E. g. נִתְּנָה, נִתְּנָה; נִתְּנָה, נִתְּנָה.

Shifting of the tone-syllable.

§ 101. The rules, in § 99. § 100, constitute the *regular, usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(a) *Vav*, prefixed to the Præter of verbs, makes the word *Milra*.

E. g. וְשָׁבַרְתִּי, וְשָׁבַרְתִּי; וְשָׁבַרְתִּי, וְשָׁבַרְתִּי; Hiph. וְחָבַרְתִּי, וְחָבַרְתִּי. So too in verbs עָלַ and עָלַ, § 100. f. g. also in *h*.

Exceptions. (1) *Always*; the first per. plur. of verbs; as וְשָׁבַרְנוּ. (2) *Generally*; verbs whose third radical is a Quiescent; as וְשָׁבַרְתָּ, וְשָׁבַרְתָּ. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁבַרְתִּי וְשָׁבַרְתִּי.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive*, prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְשָׁבַרְתָּ, וְשָׁבַרְתָּ. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs, with a *furtive* final vowel, are all accented on the *penult*, in the Future. See § 283. 2. *γ*.

Note 2. Futures with *Vav conversive* remain *Milra*. (a) In the first pers. sing.; as וְשָׁבַרְתִּי. (b) In verbs לִי; as וְשָׁבַרְתִּי. (c) With a pause-accent on the final syllable.

(c) The particle לֹא (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. לֹא תִּשְׁפֹּךְ, לֹא תִּשְׁפֹּךְ, do not reprove, לֹא תִּשְׁפֹּךְ, לֹא תִּשְׁפֹּךְ you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לִי, preceded by לֹא, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. בָּדַח, בָּדַח, regularly accented בָּדַח; בָּדַח, בָּדַח, but alone, בָּדַח.

But as the penult syllable is often not adapted to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is often neglected.

(e) The Imp. and Fut. apocopated, with an Optative, hortative sense, *commonly* (not always) throw back the accent.

(f) Pause-accents frequently occasion the tone to be shifted; see § 100. l.

E. g. הִשָּׁמֶר keep thyself, for הִשָּׁמֶר ; יֵרָא let him see, for יֵרָא ; הִרְאָה for הִרְאָה . The Future always does this, when it has a *furtive vowel*.]

Critical marks, and Masoretic notes.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. מִצִּיב , shows that the margin is to be consulted, either for a different reading (as Gen. viii, 17, מִצִּיב in the case above), or for *literæ majores vel minores*, *Piska*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.

§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000), in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קֶרִי , *Qeri*, which means, *read*; i. e. this word is read, instead of the word in the text to which it relates, and which is called כְּתִיב , *Kethibh*, i. e. *written* or *text*. The vowel-points under the *Kethibh* belong to the *Qeri*, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as Judg. xx, 13. This is called $\text{קֶרִי וְלֹא כְּתִיב}$, *read but not written*. If a word is superfluous in the text, it is left unpointed; as Ezek. xlviii, 16. This is called $\text{כְּתִיב וְלֹא קֶרִי}$, *written but not read*.

§ 104. *Literæ majores et minores* distinguish themselves, § 10. *Piskā* (פְּסִקָּה) means separation, i. e. a space left in the text in the middle of a verse; as in Gen. xxxv, 22.

Puncta extraordinaria are marked thus, $\text{וַיִּשְׁלַח$. See Gen. xviii, 9; xxxiii, 4, where the points over the letters are *extraordinaria*.

The Rabbins regard these, as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—45.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

Changes of Consonants.

[§ 105. It is a principle, occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בַּי, בָּב, בָּה, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.

§ 106. The changes which affect the consonants, may be ranked under *assimilation*, *casting away*, *addition*, and *transposition*.

§ 107. *Assimilation*. Several consonants are occasionally assimilated; viz.

(1.) *In the first syllable of words*; viz. (a) *Nun*, most frequently of all; e. g. מִזֶּה for מִזֵּה *from this*, שֶׁבֶּל for שֶׁבֶל. This is very common in verbs פָּן, § 252, but not universal. (b) *Lamedh*, rarely; probably in the article הַל in all cases, § 163, as הַשְׁמַיִם for הַשְׁמַיִם, etc. Also in the verb לָקַח; as Fut. יִלְקַח, for יִלְקַח. (c) *Resh*, very seldom; in מִלְשָׁר, as שִׁיחִי instead of יחִי, *who will be*; פֶּסַח for פֶּסַח, which is the form of the word in Syriac and Arabic. (d) *Tav*, in the præformative הִת (in Hithpael), often assimilates itself to the first radical of the verb; e. g. הִתְלַבֵּר for הִתְלַבֵּר, etc.; see § 187. b. 2. 3. (e) *Mem*, only in a few foreign words; as לִפְיִד for לִפְיִד, in Greek λαμπάδες. (f) *Yodh*, in some verbs פִּי, § 251.

(2.) *In the last syllable of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the following letter. But assimilation occasionally happens, *at the end of words*, where a Daghesh forte cannot be written, § 72. This takes place, in cases where a *furtive* vowel would stand in the final syllable of the word in its full form; e. g. הִתְלַבֵּר for הִתְלַבֵּר, אָהָל for אָהָל, בָּתָּר for בָּתָּר, etc. So also, לֵה for לֵה, אֶחָד for אֶחָד, מִשְׁחָח for מִשְׁחָח, מִשְׁחָח for מִשְׁחָח.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek συλλαμβάνω instead of συναμβάνω;

and so at the end of words, ὀδός for ὀδόν (Gen. ὀδόντος), Κλημός for Κλημήν (Gen. Κλημήντος). In Latin, *illustris* for *inlustris*, etc.

§ 108. *Consonants cast away or dropped.* Instances of this nature occur; viz.

(a) *At the beginning of words, by aphæresis*, when a Sheva is under the letter. E. g. (1) *Aleph*; as בָּרַח for בִּרְחַח, and so not unfrequently. (2) *Yodh*; as לָד for לִיד, בָּרַח for בִּרְחַח. (3) *Mem*; as לָקַח for לִמְלַח. (4) *Nun*; as בָּרַח for בִּרְחַח. It is doubtful, whether any letter which has a proper vowel, suffers *aphæresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words, by Syncope.* This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated, takes the place of this Sheva. E. g. מָלַח for מִלְחָמָה, לָחַם for לִחְמָה, לָחַם for לִחְמָה, לָחַם for לִחְמָה, etc. Syncope of מ is pretty frequent; of ח, very common; of ו and י, more seldom, except in verbs לָחַץ; of ע, very rare. See § 118.

(c) *At the end of words, by apocope.* (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps *Nun* at the end of some proper names; as מְגִדוֹן for מְגִדוֹן. (3) ח final is often dropped, when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such (which often happens), is treated of in §§ 63—65.

§ 109. *Consonants added.* This sometimes happens; viz.

(a) *At the beginning of words, by prosthesis*; e. g. אֶתְמַלֵּךְ and אֶתְמַלֵּךְ; אֶתְמַלֵּךְ and אֶתְמַלֵּךְ; (so Greek χθές, ἐχθές). (b) *In the middle of words, by epenthesis*; e. g. sing. אֶתְמַלֵּךְ, plur. אֶתְמַלֵּךְ; אֶתְמַלֵּךְ for אֶתְמַלֵּךְ. (c) *At the end of words, by paragoge*; as אֶתְמַלֵּךְ, אֶתְמַלֵּךְ. Also ח and ח are frequently added; so י and י sometimes, to participles and nouns. See § 125. b. c. d.

§ 110. *The grammatical transposition of letters* is limited principally to the conjugation Hithpael, when it begins with a Sibilant; § 187. a.

In lexicography, there are a considerable number of transpositions; e. g. אֶתְמַלֵּךְ and אֶתְמַלֵּךְ, a lamb; אֶתְמַלֵּךְ and אֶתְמַלֵּךְ, to break; אֶתְמַלֵּךְ and אֶתְמַלֵּךְ, wickedness, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter, for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography; as אֶתְמַלֵּךְ and אֶתְמַלֵּךְ, to exult; אֶתְמַלֵּךְ and אֶתְמַלֵּךְ, to shut up. But these

changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

Peculiarities of the Gutturals and Resh.

§ 111. The Gutturals are never doubled in pronunciation; and Resh, in this respect, is like them. Hence *Daghesh forte* (which is a sign of reduplication), is not admissible in the Gutturals or in Resh.

A few cases only occur, of Daghesh forte in Resh; as רֶשֶׁת, רֶשֶׁת, רֶשֶׁת, etc.

§ 112. As a compensation for *Daghesh forte*, excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. § 59.

E. g. רֶשֶׁת instead of רֶשֶׁת, מֶלֶךְ instead of מֶלֶךְ, רֶשֶׁת instead of רֶשֶׁת, etc. But ר and ר commonly take *Patahh long* before them; as רֶשֶׁת instead of רֶשֶׁת; מֶלֶךְ instead of מֶלֶךְ.

[Note. In a great number of cases, *Patahh long* is the *compensative* vowel; almost always before ר and ר, when the *A* sound is required. In other cases, Daghesh'd Hhireq, i. e. Hhireq including a quiescent Daghesh'd letter, is sometimes adopted, instead of *Tseri*; e. g. רֶשֶׁת (not רֶשֶׁת) instead of רֶשֶׁת *biy-ēer*; so רֶשֶׁת (not רֶשֶׁת) for רֶשֶׁת; also Qibbutz long and impure instead of Hholem, as רֶשֶׁת (not רֶשֶׁת) instead of רֶשֶׁת. It follows, that the student must not always expect a vowel long in *appearance*, before the Gutturals; because *z* and *l* long, are frequently used instead of *z* and *l*. The use of long *z* (instead of Hholem), is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; particularly in a *final* syllable.

E. g. רֶשֶׁת (Imp.) instead of רֶשֶׁת, רֶשֶׁת instead of רֶשֶׁת. Often too in a *penult* syllable; as רֶשֶׁת instead of רֶשֶׁת, רֶשֶׁת instead of רֶשֶׁת.

Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Patahh*; as Kal Imp. רֶשֶׁת instead of רֶשֶׁת; Piel, רֶשֶׁת instead of רֶשֶׁת, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which must be retained, *Patahh furtive* is put before the Guttural; as רֶשֶׁת, רֶשֶׁת, etc. See § 69.

Note 3. Resh never takes a *Patahh furtive*.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva.

E. g. אֶלֶף, חֶפֶז, חֶלִי; see § 49. Note. Sheva *simple* stands under the Gutturals, at the *end* of a *mixed* syllable, after a short vowel, and when a *silent* Sheva is required, § 50; as אֶחָד, אֶחָדִי.

Peculiarities of Quiescents.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו י, (*Ehevi*) §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds, in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is proper here.

§ 115. *General principle which regulates quiescence.* The letters א, ו, י, (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and, according to the analogy of other consonants, they would stand at the *end* of a *mixed* syllable, and take a simple Sheva silent, express or implied, § 56.2.

E. g. מֶצֶא instead of מֶצֶא=מֶצֶא, בִּיהוּדָה instead of בִּיהוּדָה, יִימֵב instead of יִימֵב, חִישָׁב instead of חִישָׁב.

Note. If the preceding vowel be naturally *heterogeneous*, still, in very many cases, it does not exclude *quiescence*. But a peculiar expedient is adopted to effect this; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence* (subject however to many exceptions). But *quiescence* is not limited to this case only; for,

§ 116. *Quiescence* sometimes happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. c. 2. § 120. c.

E. g. קֹרֶם instead of קֹרֶם, קֹרֶם instead of קֹרֶם, נִמְצָא instead of נִמְצָא, רֶאשׁ instead of רֶאשׁ, גְּלוּת instead of גְּלוּת, שְׁבִית instead of שְׁבִית; and so often, when the vowel preceding the *furtive* one is *homogeneous*. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of *quiescence*; but *quiescence* is often effected (in cases when such preceding vowel would be naturally *heterogeneous*), in two different ways; for,

(1) The vowel may conform to the Quiescent, in order to become *homogeneous*.

E. g. for חִישָׁב (which would be the regular analogous form), is substituted חִישָׁב, i. e. the *heterogeneous* short Hhireq in the sylla-

Note 3. א, י, ך, being *otiant*, are frequently omitted in writing; e. g. מִלֵּךְ for מִלְכָּךְ, יְחִיד for יְחִידָה; בֵּן for בֵּנָה=בֵּנוֹ, שְׁלֵחַ for שְׁלִיחַ; פִּי for פִּיָּה, יְגִלֵּי for יְגִלֵּיהֶם, etc.; see § 57. § 63.

§ 119. PECULIARITIES OF ALEPH. These are so many, that they need an explicit and separate statement.

(a) *Aleph* is sometimes (1) A Guttural; as in יִאֲכֹל. (2) A Quiescent; as in יִמָּר, יִמָּצָא. (3) It is sometimes treated as a common consonant; as קָלָה, plur. קָלָהִים *bōh-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69), but is either quiescent, *otiant*, or employed like other consonants; e. g. quiescent, as in מָצָא; *otiant*, as in וַיִּרְא, וַיִּמָּצֵא, see § 57. b. a.; or it retains a common consonant power, e. g. in Segholates, as קָלָה, plur. קָלָהִים; סָבָא, with suffix סָבָאִים, *sōbh-nām*.

(c) *Aleph* in the middle of a word, (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases, it drops such Sheva, and quiesces in the preceding vowel, lengthening it; e. g. לִאֲמֹר instead of לִאֲמֹרֵי, לִאֲלֹהִים instead of לִאֲלֹהִיםֵי, נִאֲמָר instead of נִאֲמָרֵי, נִאֲמָר for נִאֲמָרֵי, etc. comp. § 152. c. 2. These may be called cases of *contraction*. In לִיחִידָה, the points are not appropriate; for the Jews read, לִיחִידָה=לִיחִידָה, as the Pattahh is long. The word, however, is *sui generis* in respect to *form*. (2) But where the other Gutturals take a Sheva silent (§ 114. Note), *Aleph* usually becomes *quiescent*; e. g. מִצְּאֵי, but with another Guttural, as שְׂמִיחָה. (3) *Aleph* *penult*, in words that would regularly be Segholates, and where א would then have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous), and lengthens it; e. g. רָאָה for רָאָה, נִמְצָאָה for נִמְצָאָה; see § 116. (4) Immediately before a vowel, it sometimes remits that vowel to the preceding letter with a Sheva, and becomes *otiant*; see § 118.

(d) *Aleph* at the beginning of a word. (1) If it have a proper vowel, it is regular. (2) If it have a composite Sheva, in some few cases (after the manner of the Syriac), it employs a long vowel instead of it; e. g. אֶמֶן instead of אֵמֶן, אֶסְעָר for אֵסְעָר, אֶחָד for אֵחָד. This happens only at the beginning of words.

§ 120. PECULIARITIES OF VAV AND YODH. (a) At the end of syllables and words, Vav and Yodh, in case they would regularly have a *silent* Sheva, and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (b) They quiesce at the end of words, also, when they would be preceded by a *silent* Sheva, or analogically would be preceded by a *furtive* vowel; e. g. פִּרְיִי instead of פִּרְיִיָּה, יְדִי for יְדִיָּה, בְּדוּרִי in-

stead of *וְהָיָה* for *וְהָיָה* with Pattahh furtive. To this principle there are one or two exceptions in respect to *Vav*; e. g. *וְהָיָה*.

With *N*, the case is different; e. g. *וְהָיָה* (instead of *וְהָיָה*) with *N* *otiant*; on the other hand, *וְהָיָה*, with *N* moveable, like the other consonants.

(c) *Vav* and *Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. *וְהָיָה* instead of *וְהָיָה*, *וְהָיָה* instead of *וְהָיָה*, *וְהָיָה* instead of *וְהָיָה*; comp. § 119. c. 3.

§ 121. PECULIARITIES OF HE. (a) *At the beginning and in the middle of words*, it is always a moveable consonant. Apparent exceptions are some compound proper names (as *וְהָיָה* with quiescent *H*), which depend only on the transcriber. (b) *He*, at the end of words, is nearly always *quiescent*; as *וְהָיָה* *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as *וְהָיָה* *gā-bhāh*, § 84. (c) It will bear a *furtive* vowel before it without quiescence; e. g. *וְהָיָה*, *וְהָיָה*, etc. and must in such cases be considered as moveable; comp. *N* in § 119. b, in *וְהָיָה*, etc. (d) *He* is frequently made *otiant*, at the end of a word, by a *Daghash forte* euphonic; e. g. *וְהָיָה* = *וְהָיָה*, *מִתְּחִלָּה* = *מִתְּחִלָּה*, *מִתְּחִלָּה* = *מִתְּחִלָּה*. But this belongs merely to *modes of reading*.

§ 122. *The Quiescents are sometimes commuted*; which naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) *At the end of words*. E. g.

וְ	is put for	וְ	as	וְ	for	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ
וְ	—	וְ	—	וְ	—	וְ

(2) Sometimes in the middle of words; as *וְהָיָה* for *וְהָיָה*, *וְהָיָה* for *וְהָיָה*, etc.

§ 123. Quiescents are frequently omitted in writing words, § 63.

§ 124. The Quiescents frequently suffer *apocope*.

(a) In verbs *לִי*, in the Fut. and Imper., and when they have suffixes; § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. *b.*]

§ 125. The Quiescents (with a vowel preceding them), are often employed by way of *paragoge*.

(a) *Aleph* is sometimes paragogic, after the syllables, א, ו, י; e. g. נָקָא=נָקָא, רָבֹא=רָבֹא, הָלָכוּ=הָלָכוּ *they go*. This last form is a usual one in Arabic.

(b) Also חָ, טָ, צָ; e. g. אָמַל, אָמַלָה, חָן, חָנָה, חָשָׁר, חָשָׁרָה.

(c) More seldom וּ; e. g. pronoun suffix מָ, parag. מָו; so in the noun חָיָה, parag. חָיָהוּ.

(d) Rarely י, as מָקִים, מָקִימִי; but *Yodh* is often inserted between two words, united to form a proper name; as אֱלֹהִים *man*, אֱלֹהִים *God*, united אֱלֹהִים *Gabriel*, i. e. man of God.

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connexion of the word with the context must determine whether such doubtful forms are *pronouns* or *paragogic letters*.

CHANGES OF THE VOWELS.

§ 126. The changes, which words in the Hebrew (as in other languages) undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

§ 127. VOWELS MUTABLE AND IMMUTABLE. The general principle is, that *pure Vowels are mutable; impure ones immutable*. See § 20. seq.

[*Exceptions.* (1) *Long impure vowels are sometimes exchanged for each other*; as אֱנוּסִים, plur. מְנוּסִים. (2) *Long impure ones, for long pure ones*; as Imp. 2nd pers. masc. קוּם, 2nd pers. plur. fem. אֲמַנְךָ with Hholem pure; Niph. Fut. 3rd masc. sing. יִקְוֶה with Hholem impure and protracted, 3rd plur. fem. אֲמַנְכֶּנּוּ, with Hholem pure and mutable; Hiph. Imp. 2nd pers. plur. masc. אֲמַנְתֶּם, plur. fem. אֲמַנְתֶּנּוּ with Tseri pure. (3) *Long impure vowels for short ones*; as אֲדֹלָה, const. אֲדֹלָה *gedhöl*; אֲדֹלָה, constr. אֲדֹלָה. (4) *Long impure vowels for Shevas*; e. g. אֲלֹהִים, fem. אֲלֹהִים. It will of course be understood that all the long pure vowels are, from their nature, mutable.

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice.

Note 1. The *composite Shevas* in a like way, are frequently ex-

changed for each other, in the course of declension ; e. g. נָעַלְמָה, fem. נֶעְלָמָה ; יִאֲכֹר, with suffix. יִאֲכֹרֵי. The *A* sound is shorter than the *E* sound.

Note 2. The proper *mutable* vowels are these ; viz. Qamets, Tseri, and Hholem, all long and pure ; Pattahh medial and short, Seghol medial and short, Hhireq medial and short, Qamets Hhateph, and Qibbutts short, all pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

§ 128. (a) *The changes of vowels for each other are very generally (not always) limited to the respective classes to which they belong.*

A few exceptions appear ; as מִד, plur. מִדִּים ; מִוֶּרֶג, plur. מִוֶּרְגִים. So Hiph. דִּקְטִיל, 2 pers. דִּקְטִילָתְךָ. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged ; and *vice versa*. E. g.

Long pure vowels.	Corresponding short vowels.
Qamets (ֹ)	Pattahh (ַ)
Tseri (ֵ)	{ Seghol (ִ)
	{ Hhireq short (ִ)
Hholem (ֶ)	{ Qibbutts short (ִ)
	{ Qamets Hhateph (ֶ)

[§ 129. *Long mutable vowels are exchanged for corresponding short ones ; (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed, either forward or backward.*

E. g. *forwards* ; as יִדְּלָם, יִשְׁלָם, יִבְּלָם, יִקְטִל, יִקְטִלָּהּ ; יִשְׁלָם, יִבְּלָם, יִקְטִל, before Maqqeph, as קָלִי־אֶשֶׁר, כֹּל *kāl* *shēr*, § 89. With tone moved *backwards*, i. e. towards the right hand ; as וַיִּלָּךְ, וַיִּלָּךְ ; וַיִּקָּם, וַיִּקָּם *vāy-yā-qōm* ; בִּקְשָׁתָם, בִּקְשָׁתָם. The reason of such changes is, that long vowels cannot stand in mixed syllables, unless they are tone-syllables, § 36. Of course, when the tone is removed, they must be shortened.

Note. A few solitary cases are found, of *apparent* exception to this principle ; e. g. 1 Sam. xvii, 35, יָדַיִתִּי. But the first *Yodh* here is merely a *fulcrum*, § 64.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּבָר *word*, but יְהוָה *the word of Jehovah*, where the original syllable דָּבָר is shortened to דָּבֵר; see § 342. b.

(c) Long vowels before a Dagghesh forte latent, in a final letter (not a Guttural), when a change is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into *Hhireq parvum*; as מִנִּי (with Dag. forte implied in the מ), מִי. (b) Hholem into *Qibbuts short*; as מִלֵּךְ, מִלֵּךְ; but sometimes into *Qamets Hhateph*, as מִלֵּי, מִלֵּי *ōz-zī*.

Note. If the tone remains, the vowel continues long in such cases; e. g. שָׁמַיִם *shām-mā*, הֵמָּה *hēm-mā*.

(d) A pause accent falling on final Tseri, not unfrequently shortens it into Pattahh. See § 145.]

§ 130. *Short vowels in mixed syllables become long*;

(a) When the form of the word is in any way so changed, that they come to stand in a *simple* syllable.

E. g. שָׁדַי, שָׁדַי; חָבַד, חָבַד; קָטַל, קָטַל. So, of course, before a Quiescent; as מִצָּד instead of מִצָּד, מִלָּה instead of מִלָּה = מִלָּה.

[(b) When a Dagghesh forte is omitted in writing, the short vowel that would stand before it becomes long; § 112. comp. § 58. § 59.

E. g. מִצָּד instead of מִצָּד, מִלָּה instead of מִלָּה, מִלָּה instead of מִלָּה, etc.

Note 1. Dagghesh forte, *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes. E. g. יָגַל instead of יָגַל, מִן instead of מִן, יָרָא instead of יָרָא *yith-āvv*; but sometimes the vowel remains short, as יָגַל for יָגַל, קָב (not קָב) for קָב.

Note 2. In the case *b* above, the syllable with the short vowel, becoming a *simple* one by the coalescence of the implied Dagghesh'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ח and ח, however, the vowel Pattahh usually remains, in such cases; but it is long, § 112. Note.

(c) The article prefixed to a few words, lengthens the short vowel in them.

E. g. אֶם, אֶם; חָרַח, חָרַח; חָרַח, חָרַח; חָרַח, חָרַח; חָרַח, חָרַח. Usage only can distinguish such cases.

§ 131. A Pause accent falling on a medial Pattahh or Seghol, commonly (not always) lengthens it

E. g. מִים, מִים; מִים, מִים. Occasionally other accents do the same; see § 149.]

Falling away of the Vowels.

§ 132. Vowels are said to *fall away* when they are dropped and a *Sheva* takes their place.

E. g. דָּבָר, דְּבָרִי, where the vowel under the ד, in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as יִבְרָח, יִבְרָח, where the final quiescent long Seghol of the first word is dropped.

§ 133. When the tone is moved forward one syllable (i. e. moved toward the left hand); (a) The penult vowel of the ground-form * falls away, if pure and mutable.

E. g. דָּבָר, דְּבָרִי, עָנַב, עֲנָבִי. If the tone is not shifted the vowel remains; e. g. יָסַב, יֹסְבִי.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, if mutable, fall away.

E. g. דָּבָר, דְּבָרִיךָ; יָמֹן, יָמֹנֶיךָ; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

[§ 134. *Regimen or the construct state* (§ 332), usually occasions both the ultimate and penult vowels to fall away, if pure and mutable.

E. g. דָּבָר word, יְחִידָה the words of Jehovah. But not all vowels which *appear* to be mutable, are so; see § 20 seq. on the vowels. In particular, Tseri in participial forms, and in many others, remains unchanged by a state of regimen; e. g. קוֹמֵל, reg. the same; אֵיב, reg. the same; שָׁם, reg. the same; other like forms follow the rule, e. g. בָּן, reg. בֶּן; מִקֵּל, reg. מִקְלֵי. The vowels are sometimes dubious by usage; as in פָּרָשׁ, reg. פָּרָשׁ and פָּרָשׁ.

Note. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, these nouns being monosyllabic in theory,

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

regimen makes no change in their vowels. See in the Paradigm of Dec. VI.

§ 135. *Where the ground-form of a word receives an accession at the end beginning with a vowel; (a) Which requires both consonants of its final syllable to be united with such accession in the same syllable, then the final vowel of the ground-form falls away, if mutable.*

This happens most frequently in verbs; e. g. *הָטַל*, fem. *הָטְלָהּ*; *יָהַטְלוּ*, plur. *יָהַטְלוּ*; *פָּדַד*, fem. *פָּדְדָהּ*; part. pres. *הָטַל*, fem. *הָטְלָהּ*, plur. *הָטְלִים*; in Piel, *מָלַד*, fem. *מָלְדָהּ*; but also in nouns of Dec. VII., as *אֵיב*, plur. *אֵיבִים*.

(b) Also, where only the final consonant is united with an *accessory* vowel, but the penult consonant, from the nature of syllabication necessary to the form of the word, must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. *הָטְלִי* (not *הָטְלִי*), ground-form *הָטַל*; *הָטְלִי* (not *הָטְלִי*), ground-form *הָטַל*.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a vowel instead of having a *Sheva*, then such a vowel cannot fall away; e. g. *דָּבַר*, with suffix *דָּבָרְוֹ*; *פִּזְקָב*, plur. *פִּזְקָבִים*.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said, *הָבָרְוֹ*, as well as *דָּבָרְוֹ*, (especially since they say *הָטְלִי*, etc.); except that in this way, the method of *suffix-forms* is distinguished from that of simple declension, which marks person and number.]

Rise of New Vowels.

§ 136. We have seen, that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases, an impossible syllable would arise (i. e. one with three consonants before a vowel, § 42); consequently, a *new* vowel must be inserted, in order to avoid this.

E. g. *דָּבַר*, constr. plur. *דָּבָרִי dbhrē*. But this is inadmissible; see § 42. So *אֶנְשֵׁים*, constr. *אֶנְשֵׁי* (with one composite *Sheva*), would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּרָר, plur. constr. דָּרָרִי instead of דָּרָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אֲנָשִׁי; חֲלָלִים, constr. חֲלָלֵי.

[§ 139. If an accessory prefix letter with a Sheva, come before a syllable beginning with a Guttural which takes a composite Sheva, such accessory letter takes a *supplied* short vowel, which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix לְ, לַעֲבֹד; אָכַל, לֶאֱכֹל; חָלִי, בְּחָלִי *bō-hkālī*. The Futures of the verbs חָיָה and חָיָה make יִחְיֶה, יִחְיֶה; and analogous to this are prefixes, as לְחַיֶּה, contrary to the analogy of other guttural forms.

§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִחְפָּזִים instead of נִחְפָּזִים, which would make an impossible syllable. So פִּעְלֵי *po-ōl-khā* instead of פִּעְלֵי; יַעֲמִידֵי instead of יַעֲמִידֵי. The ground of this is, that from their nature two Shevas cannot stand together, unless the first be *silent*, and the second *vocal*, except at the end of a word. But in the case above, the *first* is *vocal*, i. e. a composite one, § 46. a; of course the expedient of a *new vowel* must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel, in the same syllable (§ 42); so, to avoid this, they supply a *furtive* vowel, in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מִלֵּךְ instead of מֶלֶךְ, מִלֵּךְ for מֶלֶךְ, מִלֵּךְ for מֶלֶךְ, מִלֵּךְ for מֶלֶךְ. See on Dec. VI. § 359, and also § 283. 3. γ. on the Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Præt. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתְּ instead of שָׁמַעְתְּ, in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them, in the final vowel, but are accented on the ultimate; e. g. בָּרָךְ, בָּרָךְ, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets, seldom admits a Qamets or Pattahh immediately before it, but exchanges them for a Seghol; e. g. הָחֵרִים instead of הָחֵרִים, הָחֵרִים for הָחֵרִים; מִחֲנִי for מִחֲנִי, מִחֲנִי for מִחֲנִי.

Note. The rule is not uniform. Such cases occur, as הָחֵרִים, הָחֵרִים, הָחֵרִים, etc. The word הָחֵרִים is anomalous, being put for הָחֵרִים or הָחֵרִים. The practice of the rule is occasionally extended, to cases where the Gutturals are not present; as עֲדֵמָה כְּבֹדִי, where עֲדֵמָה stands for עֲדֵמָה; also to Gutturals not pointed with Qamets; as הָחֵרִים for הָחֵרִים, *hā-kōdhā-shīm*.

(b) In mixed syllables, losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם for יָדָם; יָדָם for יָדָם. The reason of this is, that Pattahh is better adapted to a mixed syllable with the tone; Seghol, to one without it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָלוֹן, const. זָלוֹן, not זָלוֹן. See Dec. V. of nouns, Parad.

(d) A furtive vowel, at the end of words, causes the preceding vowel, if mutable, to conform. E. g. Qamets; as חוֹתָמָה instead of חוֹתָמָה. *Pattahh*; as מֶלֶךְ for מֶלֶךְ. *Tseri*; as גְּבֻרָה for גְּבֻרָה. So in verbs, מוֹדֵעַ for מוֹדֵעַ, מוֹדֵעַ for מוֹדֵעַ. In Gutturals, מוֹדֵעַ for מוֹדֵעַ.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; הַחֵלֶה for הַחֵלֶה, הַחֵלֶה for הַחֵלֶה, הַחֵלֶה for הַחֵלֶה. (2) Short vowels for long ones; as אֲחֵרִי for אֲחֵרִי, אֲחֵרִי for אֲחֵרִי. (3) Long vowels are put for short ones arising out of composite Shevas; as הַחֵלֶה for הַחֵלֶה, הַחֵלֶה for הַחֵלֶה.

All these under *e* are very unfrequent; and it is difficult to decide, whether they should be attributed to mere accidental enphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents (and sometimes others, see § 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. I. *They lengthen short vowels*; changing Pattahh and Seghol (when used for Pattahh, § 142. *d*), into *Qamets*; and *Qamets* Hhateph into Hholem.

E. g. מַיִם, מַיִם; קָמֶלֶךְ, קָמֶלֶךְ; מֶלֶךְ (for מֶלֶךְ, § 142. *d*), מֶלֶךְ. So where they shift the tone also; as מֶלֶךְ, מֶלֶךְ; מֶלֶךְ, מֶלֶךְ. So וַיָּמָח וַיָּמָח *vāy-yā-mōth*, וַיָּמָח.

Note 1. The *præpositive* and *postpositive* accents (§ 95), may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מֶלֶךְ (instead of מֶלֶךְ) with Tiphha *anterius*, Ps. xcvi, 1; וַיָּמָח (instead of וַיָּמָח) with Segholta on the ultimate; see § 146.

[§ 145. II. *They shorten long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. מֶלֶךְ, מֶלֶךְ; מֶלֶךְ, מֶלֶךְ; מֶלֶךְ, מֶלֶךְ. So with verbs, when they have suffixes; as מֶלֶךְ, מֶלֶךְ; מֶלֶךְ, מֶלֶךְ. But the cases are numerous, in which rule II. does not have any influence. The whole thing is mere *arbitrary* euphony.

§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (*a*) When such accent falls on the *restored vowel*; as מֶלֶךְ, מֶלֶךְ, ground-form מֶלֶךְ; מֶלֶךְ, מֶלֶךְ, ground-form מֶלֶךְ; מֶלֶךְ, מֶלֶךְ, ground-form מֶלֶךְ; מֶלֶךְ, מֶלֶךְ, ground-form מֶלֶךְ.

(*b*) When it falls on the succeeding syllable; as מֶלֶךְ, instead of מֶלֶךְ, Joel ii, 5; מֶלֶךְ, instead of מֶלֶךְ, Joel ii, 8; מֶלֶךְ, instead of מֶלֶךְ, Joel ii, 7.

N. B. Both of these usages are very often neglected.

§ 147. Pause accents, falling on those persons of verbs לָהּ (properly לִי, § 280), which drop a letter and a vowel, restore the letter as well as the vowel dropped, and affect the vowel, as in the foregoing section.

* A word or syllable is said to be in pause, when a pause-accent rests upon it.

E. g. נָפַח, נִפְחִי, ground-form נָפַח=נִפְחִי; בָּעַי, בִּעְיִי, from בָּעַי=בִּעְיִי, § 280. Note.

§ 148. *Where no vowel has been dropped, a pause-accent (a) Falling on simple Sheva penult, puts Seghol in its place.*

E. g. שָׁכַם, שִׁכָּם; מִלְכָּה, מִלְכָּה.

(b) *Falling on a composite Sheva penult, substitutes the corresponding long vowel.*

E. g. נָאִי, נִאִי; חָלִי, חִלִּי; cases with (:) do not occur. But the practice is not entirely uniform; e. g. עָדִי, עִדִּי; חָצִי, חִצִּי.

§ 149. *General Remark.* The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *Disjunctive* accents, and even several of the *Conjunctives*, not unfrequently produce the same effect in prolonging syllables, as the Pause-accents. For example, (a) *Disjunctives*; יִרְנְנוּ, יִרְנְנוּ; בָּעֵי, בִּעְיִי; שָׁמַעַה, שִׁמְעָה; טָמְנוּ, טִמְנָה; רָכְשִׁי, רִכְשִׁי; (b) *Conjunctives*; as יִתְחַלְלוּ, יִתְחַלְלוּ; גָּשִׁי, גִּשִּׁי; בִּרְכָּתִי, בִּרְכָּתִי; חָסִי, חִסִּי, etc. The entire want of any regular system, in regard to the influence of the accents over the vowels, shows very clearly, that such influence belongs only to the occasional method of reading certain passages or words, and not to the essential mutations of the language itself.]

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ה, receiving an accessory pronoun beginning with a consonant, and not having the tone upon it, drop the first vowel of the ground-form, if it be mutable, and restore the second, which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עֲזָבִי, with suffix עֲזָבִי; so יִמְצְאוּ, יִמְצְאוּ; שָׁמַעַה, שִׁמְעָה.

§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of language. Instances of it are such as the following, viz. יִתְחַלְלוּ for יִתְחַלְלוּ, בִּרְכָּתִי for בִּרְכָּתִי, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels, according to the nature of the words to which they are attached. Thus,

(a) *The article ה* (for הֶ § 162) has, (1) Usually, Pattahh followed

by Daghest forte; e. g. **הַלְבֵּשׁ**=**הַלְבִּישׁ**. (2) Before the Gutturals א, ע and ר, it takes Qamets; as **הַמֵּשׁ**, **הַמֵּיִן**, **הַמֵּיִשׁ**. (3) Before ה and ח, Pattahh long is the more usual vowel; as **הַחֲשֵׁהוּ**, **הַחֲשֵׁהוּ**. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghest after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with ה and ו having a simple Sheva; e. g. **הַמֵּשׁ** for **הַמֵּשׁ**, **הַמֵּיִן** for **הַמֵּיִן**.

Note. When the article is preceded by the particles, א, ו, ל, it frequently suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as **וְהַמֵּשׁ** for **וְהַמֵּשׁ**, **וְהַמֵּיִן** for **וְהַמֵּיִן**, **וְהַמֵּיִשׁ** for **וְהַמֵּיִשׁ**. But on the contrary, it frequently resists *syncope*; as **וְהַמֵּשׁ**, etc.

(b) *The particles א, ו, ל*, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas, they take the corresponding medial vowel; e. g. **וְהַמֵּשׁ**, **וְהַמֵּיִן**, **וְהַמֵּיִשׁ**, etc. (2) Before accented syllables, they usually take Qamets; as **וְהַמֵּשׁ**, **וְהַמֵּיִן**, **וְהַמֵּיִשׁ**. But this is confined chiefly to forms of the Inf. mood not in regimen; to pronouns; and to tone syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva.

(c) *The conjunction ו* is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding medial vowel; as **וְהַמֵּשׁ**. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces; as **וְהַמֵּשׁ** for **וְהַמֵּשׁ**, see § 119. c. 1. (c) Before a *tone-syllable* it frequently takes Qamets; as **וְהַמֵּשׁ**, **וְהַמֵּיִן**, **וְהַמֵּיִשׁ**. The usual cases of this nature, are before a *Disjunctive* accent; before a *Conjunctive* one, ו retains Sheva. (4) Before a Sheva vocal either simple or composite, under a letter not a Guttural, and also before ב, מ, פ, it takes Shureq; as **וְהַמֵּשׁ**, **וְהַמֵּיִן**, **וְהַמֵּיִשׁ**. (5) Before Yodh with Sheva, it takes long *Hhireq*; as **וְהַמֵּשׁ**, **וְהַמֵּיִן**. (6) Before the verbs **וְהַמֵּשׁ** and **וְהַמֵּיִן**, it sometimes takes short *Hhireq* or Seghol; as **וְהַמֵּשׁ**, **וְהַמֵּיִן**.

(d) *The interrogative ה* changes its usual punctuation. (1) Before Sheva simple, it takes Pattahh; as **הַמֵּשׁ**. (2) Before Gutturals with Qamets, it takes Seghol; as **הַמֵּשׁ**, *is he wise?* (3) Before Gutturals without Qamets, Pattahh and sometimes Qamets; as **הַמֵּשׁ**, *shall I go?* **הַמֵּשׁ** *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with Sheva; e. g. **הַמֵּשׁ** *an tunica?* **הַמֵּשׁ** *viæne meæ?* And even before a letter with a vowel, although very rarely; as **הַמֵּשׁ** *an bonum erit?*

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity, in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters, usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc. and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation as to nouns, etc. (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few words, which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also are *biliteral* in their root, and perhaps not derived from any *trilateral* word.

§ 154. *Conformity to the same principles.* So extensively, in Hebrew, is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral roots. Thus אִם by inflection becomes אִמָּה=אִמִּי, as if derived from אִמָּה; although אִם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun. E. g. טוֹב and טוֹב *to be good*, common root טב. פָּרוּ and פָּרוּ *to blow*, common root פר. דָּבַד, דָּבַד, דָּבַד, דָּבַד *to thrust down*, common root דב.

In like manner, there are a considerable number of words in the Hebrew and its cognate dialects, in which two of the radicals are the

same, while the third is quite different, and yet the meaning of all the words remain the same. E. g. The verb signifying to *lick*, is either לָעַץ, לָעַב, לָעַט, לָעַס, לָעַךְ, לָעַץ, לָעַץ or לָעַץ; the letters לָע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as the written Hebrew now extant; since the written language everywhere presents the triliteral forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as בָּרָכָה *a fruitful field*, אָכַל *to devour*, שָׁמַט *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots*, in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc. are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, &c. may be expressed in any language. *First*, by the inflection of the original words or ground-forms; and *secondly*, by affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will show, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc. which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are found in Hebrew, almost exclusively in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the west, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc. to which they belong, or on which they depend, so as to form with them but one word.

OF THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַל, commonly written הִ. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the *Lamedh* of the article הַל is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a *Daghesh forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הַל מָטָר; הַאָדָם *the man*, instead of הַל אָדָם, etc., § 107. I. b. § 111. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הַל, seems probable from the form of the Arabic article, اَل, whose ל is frequently assimilated, in the same manner as the Hebrew. The only difference is, that in Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

OF PRONOUNS.

§ 164. I. PRONOUNS PERSONAL. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2nd and 3rd persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

The following table exhibits the Nominative case, or *ground-form*, of all the personal pronouns.

	Singular.		Plural.
com. <i>I</i> ,	אֲנִי, אַנְכִי	<i>We</i> ,	אֲנֵנוּ, אַנְהוּ.
mas. <i>thou</i> ,	אַתָּה, אַתָּ	<i>ye</i> ,	אַתֶּם.
fem. <i>thou</i> ,	אַתְּ, אַתִּי	<i>ye</i> ,	אַתֶּנָּה.
mas. <i>he</i> ,	הוּא,	<i>they</i> ,	הֵם, הֵמָּה.
fem. <i>she</i> ,	הִיא, הוּא (hī)	<i>they</i> ,	הֵן, הֵמָּה.

[§ 165. (a) In *pause*, the pronouns assume the forms, אֲנִי, אַתָּה, etc., § 144. (b) The ה in הוּא, היא, (hī), is *paragogic*, § 125. a. and *oliant*, § 57. (c) The form אֲנֵנוּ seldom occurs; אֲנִי, only in Jer. xlii, 6. (d) In אַתֶּנָּה, הֵמָּה, הֵן, the ה is *paragogic*,

§ 125. *b.* (*e*) The forms אָתְּ , אֶתְּ , אֵתְּ (*ät*), אֶתְּם , אֵתְּנָהּ , are probably for אֶתְּהָר , אֶתְּהָרָה , אֶתְּהָרִי , אֶתְּהָרֶם , אֶתְּהָרֶנָּהּ , § 107. *a.* (*f*) הִיא (*hî*), is anomalous (probably the older form of the pronoun); the marginal reading or Keri (§ 103) always supplying the form הִיא , as a correction. It is found only in the Pentateuch.

Note. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns, in Hebrew, are represented by fragments of primitive pronouns united with verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal Suffixes*, as appended to the above-mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410.

§ 167. II. PRONOUNS DEMONSTRATIVE. Of these there are but few in the Hebrew, viz.

Singular.		Plural.
Masc. זֶה , fem. זֹאת , com. הַזֶּה , <i>this</i> .		Com. אֵלֶּה <i>these</i> .
הַזֶּה , זֶה , זֹה , <i>this</i> .		אֵלֶּה <i>these</i> .

Note. The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת , the form זֹה is sometimes used; once הַזֶּה , Ezek. xxxvi, 35.

§ 168. III. PRONOUNS RELATIVE. The only proper one is אֲשֶׁר , *who, which, what*, of every gender and number.

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. *a*), and assimilating the ר (§ 107. *c*); as אֲשֶׁר־לִי instead of אֲשֶׁר לִי . The ש (the *apocopate* form) has various pointing, according to the nature of the word which follows; e. g. שְׁ , שֶׁ , שׁ , שֻׁ , as שְׁחָם Ecc. iii, 18.

§ 169. The *demonstratives*, זֶה and זֹה , are occasionally employed as *relatives*.]

§ 170. IV. PRONOUNS INTERROGATIVE. These are two, viz. מִי *who*, and מָה (מַה , מָה) *what*.

Note. Before a Daghesch *euphonic*, the form מַה is used, as מַה־לִּי ; before a Guttural with Qamets, מָה , as מָה אָנֹכִי .

OF VERBS.

§ 171. *Classification.* They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מֶלֶךְ *to reign*,* שָׁב *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns (*de nomine*); e. g. אָחַל *to live in a tent*, from אֹהֶל *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. *Inflection.* In respect to *inflection*, verbs are divided into *regular* and *irregular*. *Regular verbs* are those which are analogous in their inflections, and preserve through all their changes their original *trilateral* root. *Verbs irregular* are either *pluriliteral*, or those which drop or assimilate one or more of their radical letters.

§ 173. *Conjugation.* (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, and which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In Hebrew grammar, the word *conjugation* is applied to *different forms of the same verb*, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew, is *to vary the primary meaning of the verb*, by uniting with it an *accessory* signification. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the *Præter* which would exactly correspond to the Hebrew root.

§ 174. THE USUAL CONJUGATIONS of the verbs are as follows :

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	קִטְּלָה
5. Hiphil	הִקְטִיל	5. Hophal	הִקְטִיל
7. Hithpael	הִתְקַטַּל		

[§ 175. PECULIAR CONJUGATIONS. The conjugations frequent only in certain classes of verbs, are,

(a) 1 Poel סִיבַּב. 2 Poal סִיבַּב. 3 Hithpoel הִתְנוּחַל.

These conjugations are found in the class named *Ayin doubled* (עֵץ), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) In verbs *Ayin Vav* (וֹ § 269), forms similar in appearance are common substitutes for the regular Piel, Pual, and Hithpael; viz. 1 Polel קִיַּם. 2 Polal קִיַּם. 3 Hithpolel הִתְקִיַּם.

Note. Although the appearance is the same, in the two classes, *a* and *b*, yet the mode of formation is very different. E. g. סִיבַּב, etc. comes from the root סִבֵּב, and is formed by inserting י between the two first radicals; while קִיַּם, etc. comes from קִיַּם, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like הִקְטִיל, הִקְטִיל, etc. But as these conjugations scarcely have an existence in regular verbs (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*; a good rule in making out artificial denominations of this nature.

§ 176. UNUSUAL CONJUGATIONS. Most of these are of very rare occurrence; and several of them occur not more than two or three times in the whole Scriptures. They are as follows; viz.

1. *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטַּל, both passive forms of Hithpael. Comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active, and *Pulal* passive, קָטַל, הִקְטִיל, (comp. § 175. *b*. Note), occurring only in five or six cases, in regular verbs.

(3) *Püpel* active, and *Polpal* passive, formed out of verbs עָלַ and עָלָ, by repeating the first and last radicals; e. g. from גָּלַל comes גָּלַגַּל, גָּלְגַּל; from פָּיל, פָּלַל and פָּלַל. These are equivalent to the forms, from the same verbs, described in § 175. *a. b*.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּפְחַח from חָרַח, תִּפְגַּל, תִּפְגַּל. Once we have a *Peol* form; e. g. in תִּצְוֶה.

Note. Some others are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.

§ 177. PLURILITERAL VERBS, i. e. whose root consists of more than three letters, take the following forms; viz. שָׂאֲנוּ, פָּרְשׁוּ, פָּרְסָם, active; שָׂאֲנוּ, פָּרְשׁוּ, פָּרְסָם, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit all the *usual* ones in § 174. Neither does the active or passive meaning *always* attach to the forms, under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the derived conjugations are borrowed from the various forms of the verb פָּעַל, which the old grammarians used in constructing the paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל Qāl, or (as it is usually written), Kāl, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל Niph-ʿāl; פִּיעַל Pi-ʿel, Daghest forte being excluded by the Guttural; פִּיעַל Pū-ʿāl, Daghest being excluded; חִפְעַל Hiph-ʿil; חִפְעַל Höph-ʿāl; חִתְפְּעַל Hith-pā-ʿel, Daghest excluded; and so of the unusual conjugations.

§ 180. The third person singular, of the Præter tense in Kāl, is regarded as the root of all verbs; one class (verbs עָל) excepted, whose root is the trilateral Infinitive, as קָיָם.

§ 181. (a) Kāl is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. בָּקַר to visit, זָקֵן to be old, and יָרָא to fear.

Note 1. The form with final Pattahh is generally *active*, and *transitive*; but sometimes it is *intransitive*, as גָּדַל to be great. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in *Kal* have a *passive* meaning; e. g. שָׁכַן, to inhabit and to be inhabited; עָלָה to elevate, and to be elevated.

§ 182. (a) NIPHAL is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same; e. g. קָטַל, נִקְטַל.

Note. The real prefix seems to be נָ; (in Arabic, it is نَ). In the Infin. this develops itself; e. g. הִנָּקְטַל = הִנְקָטַל, Nun being assimilated in the first form, § 107. a. The appropriate pointing of the prefix Nun, in the Præter, would be Sheva (ְ); but short Hhireq is necessarily substituted for it, § 137, or an equivalent vowel in case the first radical is a Guttural, § 138.

(b) *Significations of Niphal.* (1) It is *passive* of *Kal*, when *Kal* is transitive. (2) *Passive* of *Piel*, or of *Hiphil*, when they are transitive and *Kal* is intransitive. (3) It is often a *reflexive* form corresponding to the middle voice of the Greeks; as נִשְׁמַר watch thyself, נִשְׁאַל he asked for himself. These are the *usual* meanings.

(4) It also has an *intransitive* sense, and often expresses passion or affection; as נִחָלַח, he was sick, *Kal*, נִחָלַח the same; נִנָּחַח to sigh. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. נִבְּרַח to show one's self honourable, נִגַּע (= נִגְנַע) to exhibit one's self as smitten, נִצְטַר to suffer one's self to be entreated. (6) To express reciprocal action; as נִשְׁפַּח to contend, viz. with another; נִלָּחַם to fight, viz. with an enemy; נִדָּרַע to confer with, viz. another.

Note. It is often used in such a connexion, that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. vi, 21; xvi, 10; xx, 9, etc.

§ 183. (a) PIEL is characterised by its doubling the middle radical; as קָטַל.

Note. In case the middle radical is a Guttural, and cannot take a Daghes forte, the preceding vowel is prolonged, as a compensation (§ 111. § 112); e. g. הָרַחַק for הִרְחִיק, etc.

(b) *Significations of Piel.* (1) It is *causative* of *Kal*; e. g. נִאָּבַד to perish, הִאָּבַד to cause to perish. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. הִרְחִיק to let one live; הִצְדִּיק, to show or pronounce one to be just; הִטְהַר, to pronounce one unclean. (3) It is *intensive* of *Kal*; e. g. שָׁאַל to ask, שִׁאל to beg; שָׁבַר to break, שִׁבַּר to dash in pieces. (4) It has a *privative* sense; e. g. נִדָּר to know, נִגַּר to misapprehend; Hiph. הִשְׁרִישׁ to take root, Piel. שִׁרְשׁ to root out. (5) It often agrees, in signification, with *Kal* transitive; seldom has it an *intransitive* meaning.

(2) *Pilel* active, and *Pulal* passive, **הִפְלִיל** (Note), occurring only in five or six cases, in

(3) *Pilpel* active, and *Polpal* passive, for by repeating the first and last radicals: **הִפְלִיל**; from **הִפֵּל** and **הִפְלִיל**. The from the same verbs, described in § 175

(4) A form *Tiphel* seems to have from **הִפְלִיל**, **הִפְלִיל**, from **הִפְלִיל**. Once **הִפְלִיל**.

Note. Some others are made by some grammars little or no importance to the student to insert information.

§ 177. PLURILITERAL VERBS: three letters, take the following: **הִפְלִיל**, **הִפְלִיל**, **הִפְלִיל**

§ 178. No one verb in Hebrew is mentioned; and very few examples does the active or passive form which it is ranged; as will direct the classification of

§ 179. The names of the various forms used in constructing the pronouncing those several or (as it is usually written) derived forms, increased. The other names of the Daghesh forte being excluded; *pá-él*, Daghesh

§ 180. The verb is regarded as the root is the tri-

§ 181. The verb is either transitive

(b) Transitive by the

E. g.

No:

sitive

two

characterised by when it is first syl-

its *Yodh*,

1. **הִפְלִיל**.

of *Kal*; as **הִפְלִיל**

meaning.

the sense (transitive

to be quiet,

the same verb, both used employed, it is generally with the same verb, both used

characterised by ה prefixed to the vowel Qamets Hhateph or

הִפְלִיל.

הִפְלִיל; but it occasionally has an in- **הִפְלִיל** he shall be able, from **הִפְלִיל**.

prefixes הִפְלִיל to the Inf. form **הִפְלִיל**. Hith. **הִפְלִיל**.

undergoes several mutations, when it is cognate letters. E. g. changes places with it; as in the fol-

הִפְלִיל	instead of הִפְלִיל
הִפְלִיל	הִפְלִיל
הִפְלִיל	הִפְלִיל
הִפְלִיל	הִפְלִיל

is not only transposed, but changed however, is very unfrequent in Hebrew cognate languages.

the ה is more commonly assimilated.

הִפְלִיל	from הִפְלִיל
הִפְלִיל	הִפְלִיל
הִפְלִיל	הִפְלִיל

assimilation is occasionally extended to some

הִתְנַחֵם	instead of	הִתְנַחֵם	from	נָחַם
הִתְנַחֵם	—	הִתְנַחֵם	—	נָחַם
—	—	הִתְנַחֵם	—	נָחַם
—	—	הִתְנַחֵם	—	נָחַם (§ 110.)
—	—	הִתְנַחֵם	—	נָחַם

Hithpael. (1) It is *reflexive* of Piel; as *הִתְנַחֵם* to sanctify himself. (2) It signifies to make one's exhibit one's self as being or doing, that which and-form signifies; e. g. *הִתְנַחֵם* to show one's self to be wise; *הִתְנַחֵם* to behave one's self proudly, great; *הִתְנַחֵם* to represent one's self as sick, from *נָחַם*. Also with some slight modifications, as *הִתְנַחֵם* to think wise, from *נָחַם* to be wise; *הִתְנַחֵם* to make one's self to be to conceal one's self, from *נָחַם* to seek; *הִתְנַחֵם* to ask favour for one's self, properly to make one gracious, from *נָחַם* to be gracious. These are the leading significations.

(3) It is sometimes the passive of Piel; as *הִתְנַחֵם* to number, *הִתְנַחֵם* to be numbered. (4) It is also intransitive; as *הִתְנַחֵם* to be angry. (5) It is not unfrequently active and transitive; as *הִתְנַחֵם* to keep or observe, viz. laws, statutes, etc.

Unusual Conjugations.

[§ 188. Poel, Poal, and Hithpoel, are merely substitutes for the Daghesh'd conjugations, § 175. *a*; as are also Polel, Polal and Hithpoel, § 175. *b*; and likewise Piel and Pulal, § 176. 2.]

Note. When the regular Piel, Pual, etc. of verbs ע"ע and ע"ו are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. *b*. Note.

§ 189. Pilpel and Polpal are only another form for Piel and Pual, § 176. 3.

§ 190. Hothpaal and Huthpaal agree in meaning with Hithpael, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an intensive signification. The *plural* verbs are few, and of various significations.]

§ 191. *The moods and tenses* of verbs are very limited in Hebrew. The moods are the Indicative, the Imperative, and the Infinitive; the tenses are the Præter and Future.

§ 192. *The number, person, and gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. *The ground-forms* of all verbs are (1) *The Præter*, 3 pers. singular; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally as the ground-form of the Future and Imperative.

But in verbs with Future Pattahh, the Inf. construct takes *Hholem* regularly; which seems to be at variance with this principle; at least, it is an exception (a large one too), to the maxim as just laid down, see § 212. 2. § 230. respecting the Inf. const. as a ground-form. However, out of Kal, the Inf. may well be taken as the ground-form of the Fut. and Imp. in all the conjugations; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Inf. form in the same conjugations.

§ 194. *The Præter* is declined by adding to the root (the 3rd pers. sing. masc.), fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	קָטַל	ground-form.	.....	.....
3 fem.	קָטְלָה	by adding הָ	.....	fragment of הִיא.
2 mas.	קָטַלְתָּ	—	תָּה	— — אַתָּה.
2 fem.	קָטַלְתְּ	—	תִּי	— — אַתְּ.
1 com.	קָטַלְתִּי	—	תִּי	prob. from obs. אֲנִי.

Plural.

3 com.	קָטְלוּ	—	וּ	derivation unknown.
2 mas.	קָטַלְתֶּם	—	תֶּם	fragment of אַתֶּם.
2 fem.	קָטַלְתֶּן	—	תֶּן	— — אַתֶּן.
1 com.	קָטַלְתֶּם	—	נִי	— — אֲנִי.

§ 195. *The Inf. construct* (the ground-form of the Fut. and Imp. mood), has like the Præter Kal (§ 181. b), three forms; viz. קָטַל, שָׁכַב, נָתַן. The Inf. in the derived conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, it sometimes takes the form of a fem. noun, in regular verbs, § 212. 3; and in some irregular ones, the fem. form is almost the only one in use; e. g. in verbs Pe Yodh, etc.

§ 196. *The Inf. absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטַל.

Note. This form is preserved, even in most of the irregular verbs. In verbs קָטַל, however, we have קָטַל for קָטַל. Even the *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. קָטַלְתָּ, Piel קָטַלְתָּ, Hoph. קָטַלְתָּ. Hiphil has Tseri; as קָטַלְתָּ or קָטַלְתָּ. The variations will be noted, under the respective classes of verbs.

§ 197. *The Future tense* is declined, by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender or number.

Compare the Præter, § 194, which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const.	יָקַטַל	ground-form.			
3 masc.	יִקְטַל	by prefixing	—	י	{ prob. from יָקַטַל, י for י to begin a word.
3 fem.	תִּקְטַל	. . . . .	—	ת	deriv. uncertain.
2 mas.	תִּקְטַל	. . . . .	—	ת	from תִּקְטַל.
2 fem.	תִּקְטַלְי	by suff. and pref. י	—	ת	{ pref. fr. תִּקְטַל; suff. from יָקַטַל to mark the fem.
1 com.	אִקְטַל	by prefixing	—	א	from אִקְטַל.

Plural.

3 mas.	יִקְטַלְוּ	by suff. and pref. ו	—	י	deriv. of ו uncertain.
3 fem.	תִּקְטַלְנָה	. . . . .	{	נָה — ת	{ deriv. of ת uncertain; נָה from תִּקְטַל.
2 mas.	תִּקְטַלְוּ	. . . . .		ו — ת	pref. from וָתִקְטַל.
2 fem.	תִּקְטַלְנָה	. . . . .	{	נָה — ת	{ prefix from וָתִקְטַל; נָה from תִּקְטַל.
1 com.	נִקְטַל	by prefixing	—	נ	from נִקְטַל.

[§ 198. *The præformative affixes* to the Fut., would appropriately have a Sheva for their vowel-pointing (as in Piel, Pual, Hithp. they have), but this receives various modifications, according to the pointing of the letter which follows; see §§ 136—139.

§ 199. In the derived conjugations (Niphal, Hiphil, Hophal, and Hithpael), the *præformatives* of the Fut. almost always expel the characteristics of the conjugations, and transfer their vowel points to themselves; e. g.

Fut. Niphal	יִקְטַל	instead of	יִתְקַטַּל	from Inf.	תִּקְטַל
—	—	in verbs	עוֹ יִקְטַל	—	יִקְטַל
—	Hiphil		יִקְטַל	—	יִתְקַטַּל
—	—	in verbs	עוֹ יִקְטַל	—	יִקְטַל
—	Hophal		יִקְטַל	—	יִתְקַטַּל
—	—	in verbs	עוֹ יִקְטַל	—	יִקְטַל
—	Hithpael		יִתְקַטַּל	—	יִתְקַטַּל

§ 200. *The final vowel of the Fut.* may be (like that of the Præter and Inf.), either Hholem, Pattahh, or Tseri.

E. g. With *Hholem* (which is by far the most usual form); as יִקְטַל. With *Pattahh* (which is common in *intransitive* verbs, having a Præter with Tseri, and also in verbs with a Guttural in the final

syllable, and some others); as יִשְׁמַע , יִשְׁמַע , יִשְׁמַע , etc. With *Tseri*; as יִשְׁמַע , יִשְׁמַע , etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Præter and Future.

Note. The Imp. has only the 2d persons; when an Imp. sense for the 1st and 3rd persons was needed, the Hebrews employed those persons of the Fut. tense.

§ 202. *The Participles*, in Kal, are both active and passive; in the other conjugations there is but one form, which follows the conjugation in respect to its meaning.

E. g. Kal, כֹּתֵב *scribens*, כָּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Præter, as Præt. כָּתַב , part. כָּתוּב ; Præt. יָגַר , part. יָגוּר ; so in verbs עָרַב , Præt. עָרַב , part. עָרַב . In Niphal the same principle prevails, with a slight variation; as Niph. כָּתַבְתִּי , part. כָּתוּבְתִי , i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal, which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Infinitive form of their respective conjugations, by prefixing כֹּ , and dropping the characteristic ו where it occurs; e. g. כֹּתֵב , כָּתוּב , כָּתוּב , כָּתוּב . In the *passive* forms, the final Pattahh of the ground-form is prolonged. Any departures from this principle will be noticed, where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms, of the masc. and feminine gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek (§ 191); but it employs in the room of them, and to a certain extent, peculiar forms of the *Future tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general, than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The variations of the Future, for the purpose of expressing an *Optative* or *Conditional* sense, are made

(a) *By paragoge* of וְ and sometimes וּ ; e. g. Fut. יִשְׁמַע , with paragoge, וְיִשְׁמַע , וּיִשְׁמַע .

(b). *By a kind of apocope*; which consists in general, in rendering shorter the final long vowel; and in some cases, in casting away the final letter and vowel; e. g. יִקְחֵיל, apoc. יִקְחֵל; יָמֹות, apoc. יָמוֹת, יִגְלֵה, apoc. יִגְלֵ.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural. The 2nd and 3rd persons rarely exhibit it. It is employed,

(a) As an *Optative*; e. g. אֶמָּוֶתֶה let me die. (b) To express excitement, urging, assurance, strong determination; as אֶלְכֶּה I must go, אֶרְצֵה let me rise up, אֶדְבָּרֶה I am resolved to speak, אֶלְכֶּה let us go, etc. (c) After the particles לְמַעַן, לְ, it expresses the latter part of *conditional* sentences; as לְמַעַן אֶסְפָּדֶה, לְ, so that I may declare; וְנֹאכְלֶה, that we may eat. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb to be adopted, particularly in the later Hebrew; but not with any speciality of meaning; as וְאָמַרְתִּי, and I said; comp. § 206. Note 1.

§ 206. *The Apocopate Future*, on the other hand, is mostly confined to the 2nd and 3rd persons, rarely making its appearance in the first; e. g.

	3rd pers.	3rd pers.	2nd pers.	2nd pers.
Reg. verb	Hiph. יִקְחֵיל	apoc. יִקְחֵל	Hiph. תִּקְחֵיל	apoc. תִּקְחֵל
Verbs עָל	Kal יָמֹות	— יָמוֹת	Kal תָּמֹות	— תָּמוֹת
	Hiph. יָמִית	— יָמוֹת	Hiph. תָּמִית	— תָּמוֹת
Verbs לָח	Kal יִגְלֵה	— יִגְלֵ (יִגְלֵ)	Kal תִּגְלֵה	— תִּגְלֵ (תִּגְלֵ)
	Piel יִגְלֵה	— יִגְלֵ (יִגְלֵ)	Piel תִּגְלֵה	— תִּגְלֵ (תִּגְלֵ)
	Hiph. יִגְלֵה	— יִגְלֵ (יִגְלֵ)	Hiph. תִּגְלֵה	— תִּגְלֵ (תִּגְלֵ)

This Future is employed (a) To express command, wish, prohibition; e. g. יִכְרֹת, let him destroy; אַל תִּסְתֵּר, hide not. (b) After ? in a conditional sentence; as וְיִגְדֵּל, that he may tell. (c) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף, thou shalt not add; אַל תִּהְיֶה, thou shalt not be preferred.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּבְדֵּל, and he divided. Comp. § 205. Note; also § 101. b.]

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry, and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שְׁמַרְךָ, שְׁמֹר; קוּמְךָ, קוּם; סַפְּרְךָ, סַפֵּר. *Apocopate*; as חַקְּטֵל (for חַקְטִיל); so בִּלְךָ, apoc. בֵּל; מוּלְךָ, apoc. מוּל; שְׁמַעְךָ, apoc. of שְׁמַעְךָ, חֲרַאְךָ, apoc. of חֲרַאְךָ.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Præter, in respect to meaning.

E. g. וַיֹּאמֶר *he said*, also וַיֹּאמְרָא *and he said*, or, *he said*. If the præformative letter of the Fut. be נ, the Daghesh is omitted, and the vowel lengthened; as וַיִּקְטֹּל, § 111. § 112. If the præformative letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. וַיִּקְטֹּל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic 1 pers. Fut., § 205. Note; also with the apocopate 2nd and 3rd pers. Fut., § 206. Note 1; but without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. *Vav conversive* is probably a fragment of the verb וָקַח *to be*. The first letter is dropped (as it commonly is in Syriac), and the fragment וָ is united to the Future by assimilating the ו (as in וָקַח=וָקַח); so that וָקַח וָקַח *it was [that] he killed*, i. e. *he killed*. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Præter with Vav.

§ 209. Vav prefixed to the Præter, is merely a *conjunction*. But it often gives to the Præter, the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive, prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Præter, usually throws the tone forward, as וַיִּשְׁבְּרֵהִי, שִׁבְרֵהִי, § 101. a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Paradigms of Verbs.

[§ 211. *Remarks applicable to the Paradigms in general*, i. e. to all the different classes of verbs.

(a) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in י or י; as יִרְדּוּן instead of יִרְדּוּ, יִרְדּוּן instead of יִרְדּוּ; rarely to the Præter, as יִרְדּוּ instead of יִרְדּוּ; see § 109. c. § 146. b. (2) *He*, usually to the Fut. and Imp. active; § 204. § 205. § 207; rarely in the Præter, as יִרְדּוּ for יִרְדּוּ; Niph. Præter. fem. יִרְדּוּ, with הַ parag. יִרְדּוּ; Hiph. fem. יִרְדּוּ, with parag. יִרְדּוּ. (3) *Aleph*, paragogic or otiant, rarely; as יִרְדּוּ the same; so יִרְדּוּ for יִרְדּוּ, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as יִרְדּוּ. Sometimes the Inf. mood takes it; as יִרְדּוּ. Also the Præter 2nd pers. fem., as יִרְדּוּ for יִרְדּוּ.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. יִרְדּוּ for יִרְדּוּ, יִרְדּוּ for יִרְדּוּ (comp. § 122. 1); but this usage is rare. Oftener } is written for יִרְדּוּ; as יִרְדּוּ for יִרְדּוּ. Sometimes יִרְדּוּ for יִרְדּוּ; as יִרְדּוּ for יִרְדּוּ, etc.

(c) The prepositions אֶ, אֶ, אֶ, prefixed to the Inf. of Niphal, sometimes (not always) expel the ה characteristic, and stand in its place; as יִרְדּוּ for יִרְדּוּ; comp. § 199.

(d) *Mem præformative* in participles is sometimes (rarely) omitted; as יִרְדּוּ for יִרְדּוּ, יִרְדּוּ for יִרְדּוּ, etc.

REGULAR VERBS TRANSITIVE.*

NOTES ON THE PARADIGM.

The student is first of all to commit Paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The Paradigms are, for convenience' sake, thrown together at the end of the Grammar.

[§ 212. *Notes and Explanations*, in respect to Paradigm I. of the verbs.

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise. *A potiori nomen fit.*

The learner will be careful to note, that the tone is on the *ultimate*, in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

KAL. (1) The example קָכַב, exhibits the Fut. with Pattahh (familiarily called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Præter; § 181. *b*.

(2) The Inf. of קָכַב is כָּכֹב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Other forms of the Infinitive*, besides those in the Paradigm, are, (a) Inf. absolute, קָטַל (Vav omitted). Inf. construct, קָטֹל (Vav *fulcrum* only), קָטֹל. It has *feminine* forms also, though rarely; e. g. like קָטְלָה, קָטְלָה, קָטְלָה (מִקְטָל), like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. constr. it is pure and mutable. Hence, before Maqqeph, it is shortened; as קָטַל *qetöl*. Before suffixes it is transposed; see Par. of Inf. with suffixes.

(4) *The less usual or uncommon forms of the Future* are, קָטֹל (Vav *fulcrum*), very rarely as יִקְטֹל, still more seldom, as יִקְטֹלִי; 1st pers. parag. יִקְטֹלְךָ; in pause, as יִקְטֹלִי, יִרְכֹּבְךָ; with ׀ parag. as יִרְכֹּבוּ.

(5) *Imperative*; קָטֹל (Vav *fulcrum*), sometimes as קָטַל. *Paragogic*; as קָטְלָה, קָטְלָה, rarely קָטְלָה, קָטְלָה. Imp. 2nd pers. fem. sing. seldom as קָטְלִי. 2nd pers. masc. plur. seldom as קָטְלִי; in pause, sometimes as קָטְלִי, קָטְלִי. The Hholem here is pure, as in the Inf. and Future.

Note 1. The Hholem in the Future is *pure*, whether written without a Vav, or with one; consequently it is shortened, when the accent is thrown off; e. g. before Maqqeph, יִקְטַל *yiq-töl*, so before a suffix, יִקְטַלְכֶם.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as שָׁבַת, שָׁרַף, קָדַר, חָפַץ, etc. (see Lexicon), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. קָדַר, קָדַר, קָדַר, etc. (see Lexicon).

(6) *Participles active*. Frequently written קָטֹל, with Hholem *impure*; very seldom as קָטֹל or קָטֹל, or קָטֹל. With Yodh parag. קָטְלִי, fem. קָטְלִי (from קָטְלָה). Participles are declined as adjectives, having masc. and fem., as well as sing. and plural; see Parad.

(7) *Participles passive*. Sometimes written קָטֹל (§ 41), seldom as קָטֹל. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.

§ 213. NIPHAL. (1) The *præter* has no variations from the Paradigm. (2) *Inf. abs.* אֶזְרֶה for זָרַח, Ezek. xiv, 3; וְזָרַח for וְזָרַח, Ps. lxxviii, 3.

(3) The final Tseri, in the forms of the *Inf. const.*, *Fut.* and *Imp.*, is *pure*, and of course shortened when the accent is thrown off; e. g. וְזָרַח, יִזְרַח, *Inf.* זָרַח. A *disjunctive* accent often changes the Tseri to Pattahh; as וְזָרַח, § 129. *d.* § 145. The plur. fem. 2nd and 3rd pers., more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as וְזָרַח, Jer. xxiv, 2; so that as to the forms with Tseri, in the paradigm here, it is somewhat doubtful whether they are the predominant ones.

(4) *Future* 1st. pers. sing. often takes *Hhireq* under the *præformative*; e. g. as אֶזְרֶה, אֶזְרֶה, etc.

§ 214. PIEL. (1) *Præter* sometimes with Seghol, as זָרַח; oftener with Pattahh, as לָמַד, specially before a Maqqeph, as מָלַמְדָּה. (2) *Infinitive*; fem. forms rather frequent, as מְזַרְחָה; with suff., as מְזַרְחָהּ. (3) *Imperative A*, as זָרַח. (4) *Participle* sometimes without ה, as מְזַרְחָה for מְזַרְחָה, Ecc. iv, 2. § 108. *a.* 3.

Note 1. The final Tseri, throughout Piel, is *pure*; and of course should be shortened, whenever it loses the accent; e. g. מְזַרְחָה. *Nun* parag. usually retains it; as מְזַרְחָה.

Note 2. *Dagheh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva; as יִבְרָשִׁי for יִבְרָשִׁי, § 73. Note 3.

§ 215. PUAL. (1) *Præter*, very rarely, as הִזְרִיתָ (a mere orthographic variation). Once לְהִזְרִיתָ for לְהִזְרִיתָ. (2) *Participle* sometimes omits ה; as מְזַרְחָה for מְזַרְחָה, etc. § 108. *a.* 3.

Note. *Dagheh* is sometimes omitted in writing here, as in Piel; see Note 2. above.

§ 216. HIPHIL. (1) *Præter* sometimes with Seghol under the ה, as מְזַרְחָה instead of מְזַרְחָה. Rarely ה is put for ה, as מְזַרְחָה 1st pers. sing. for מְזַרְחָה. (2) *Inf. absolute*; also written frequently, as מְזַרְחָה; very rarely as מְזַרְחָה (ה for ה), or מְזַרְחָה. (3) *Inf. construct*, sometimes as מְזַרְחָה. With preposition, as מְזַרְחָה and מְזַרְחָה, § 108. *b.* In a few instances, the *præformative* has *Hhireq*; as מְזַרְחָה, like the *Præter*.

(4) *Future apocopate*, as מְזַרְחָה, with Tseri pure and mutable; § 206. This of course is shortened, when it loses the accent. (5) *Imperative* takes the same Tseri, in the 2nd pers. sing. masc. and 2nd plur. fem.; but in the other forms, and with parag. ה, and with suffix pronouns, it follows the model of the *Inf. constr.*; as מְזַרְחָה, מְזַרְחָה, etc.

(6) *Participles* rarely as מְזַרְחָה, plur. מְזַרְחָה, fem. מְזַרְחָה.

Note. See respecting the tone syllable, in this conjugation, § 100. *e.*

§ 217. HOPHAL. Some verbs have both forms, i. e. as *הִקְטִיל* and *הִקְטִיל*; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the *ח* characteristic of the conjugation remains after the Præformative, e. g. *מִהִקְצִיעוֹת* for *מִקְצִיעוֹת*; so in Hiph. *יִיחֶדְהָ* for *יִיחֶדְהָ*, verb *לִחַד*.

§ 218. HITHPAEL. (1) The end syllable with *Pattahh* is frequent here; which, in Pause, of course makes Qamets; as *הִתְקַדְּשׁ*, *הִתְקַדְּשׁ*. (2) In the second and first persons (where the usual vowel between the second and third radical is *Pattahh*, as in the Paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; *וְהִתְקַדְּשִׁיתִי*, *וְהִתְקַדְּשִׁיתִי*. (3) Before Maqqeph, the forms with Tseri of course shorten it, as it is pure and mutable; e. g. *הִתְקַדְּשִׁיתִי*. (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as *הִתְקַדְּשִׁיתִי*. (5) *Daghesh forte* in the middle radical, is sometimes omitted here, as in Piel and Pual; e. g. *יִתְקַדְּדִי*, Judg. xx, 15, (for *יִתְקַדְּדִי*), the *Pattahh* being prolonged as a compensation. So *יִתְקַדְּדִי* (passive form of Hithpael), Num. i, 47; ii, 33, et al.

§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pual occur; but they are exceedingly rare. E. g. of the former, are *שָׁרַשׁ* and *שָׁרַשׁ*, part. *מְשַׁרֵּשׁ* Job ix, 15, *מְלִוֵּשׁ* (for so it should be pointed) Ps. ci, 5; of the latter *נִפְלַל*, *נִפְלַל*, *נִפְלַל*.]

REGULAR VERBS INTRANSITIVE.

NOTES ON THE PARADIGMS.

§ 220. The 3rd pers. sing. Præter, is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the Paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; as *יָגִידִי* from *יָגַד*, *יִגְדִּלְתִּי* from *יָגַל*; but not always, as *שָׁכַלְתִּי* *shā-khāl-ti* from *שָׁכַל*. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as *יִגְדִּלְתִּי* *veyā-ghōr-tā*.

§ 222. In the same manner, those few verbs, which retain Tseri in the *derived* forms, shorten it either into *Hhireq* or *Seghol*, when the tone is removed; e. g. *יִלְדִּי*, *יִלְדִּי*; *שָׁאֵל*, *שָׁאֵל*.

[Note 1. All the Futures are with *Pattahh*, unless the Præter has

two forms, *A* and *E*; as שָׁכַן and שָׁכַן, Fut. only יִשְׁכֹּן, as in the Paradigm.

Note 2. In pause, the Tseri of verbs intransitive most frequently makes its appearance; e. g. יִבְרָכֶיךָ, and so often. In a number of cases, a pause accent makes the Tseri appear, which elsewhere does not appear; as שָׁכַן, שָׁכַן only in pause.]

Note 3. Out of Kal, the intransitive verbs conform to the model of the transitive ones, and need no separate Paradigms. The whole number of them is very small; and the cases of departure in inflection from Par. I. comparatively very few, even in those which do occur.

Note 4. The verbs called *intransitive* are, in some cases, *transitive*. As before, *a potiori nomen fit*.

VERBS WITH GUTTURALS.

§ 223. We have seen, § 179, that the verb פָּעַל (the example for Paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ל the third; so verbs with Gutturals may be denominated, פ *guttural*, פ *guttural*, ל *guttural*, whose first, or second, or third *radical letter*, is a Guttural.

Verbs Pe Guttural.

§ 224. Where other verbs would take a simple Sheva, under the first radical, these *more usually* have a *composite* Sheva. This may be called, the *smooth enunciation*.

E. g. יַעֲמֹד, יֵאָסֶה, יִחְזֹק, יַעֲמֹד, יֵאָסֶה, יִחְזֹק, etc.

Note. The Præformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. יַעֲמֹד, Hiph. יִחְזֹק, Hoph. יַעֲמֹד, etc.

§ 225. But *often* the Guttural retains Sheva simple; and then the vowel under the præformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called the *rough enunciation*.

E. g. יַעֲמֹד, יֵאָסֶה, יִחְזֹק; instead of יַעֲמֹד or יֵאָסֶה, יִחְזֹק, יַעֲמֹד, יֵאָסֶה, יִחְזֹק. Only the verbs יִחְזֹק and יִחְזֹק, make such forms in Pe Guttural as יִחְזֹק and יִחְזֹק.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva

under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמֹד, not יַעֲמֹדִי, which would make an impossible syllable, § 42. § 140. So יֵאָסֵף, not יֵאָסֵפִי; הָעֲמֹדִי, not הָעֲמֹדִי.

§ 227. Where the first radical would regularly be doubled (as in the Inf. Fut. Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the Paradigm shows.

Note. In this respect, verbs *Pe Resh* agree with verbs *Pe Guttural* § 111; e. g. תִּרְבֶּס instead of תִּרְבֵּס.

§ 228. Notes on the Paradigm. (a) KAL. (1) *Inf. const.* receiving prefix-prepositions with a Sheva, causes them to be pointed as the *præformatives* in the Future are; e. g. לַעֲמֹד, לֵאכֹל, also לֵאכֹל. Inf. fem., like אֲשַׁמְחֶה, חֲזַקְתִּי, חֲמַלְתִּי.

(2) *Future* also as הָאֵסֵף, (א commonly takes Hhateph Seghol in preference to any of the composite Shevas, and Seghol in preference to any of the short vowels). The two forms אֵ. and אֶ. are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. הָאֵסֵף, plur. הָאֵסֵפִי. The sounds אֶ. are reputed shorter and more rapid than אֵ. The reason of their exchange for each other, in many cases, is not apparent to us; and it depended, no doubt, on the niceties of *viva voce* enunciation.

The Futures with Sheva simple are as יִחַדֵּל, יִחַדֵּר, having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I; excepting that where the *final* Pattahh falls away, the *Præformative* may take, and sometimes does take, Pattahh; as יִחַדֵּסר, plur. יִחַדֵּסְרִי.

(3) *Imperative* with א, as אֵסֵף, אֶחֱזֶה. With ה parag., as אֵסֵפְהָ. Imp. fem. sing. אֶחֱזֶשִׁי, אֶחֱמֶלִי.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. נִעְמֹד, or (according to the *rough enunciation*) נִחֵשֵׁב. But in the Inf. *absolute*, with Hholem final, it is Pattahh (see a. 2. above); as נִחֵשֵׁב, נִעְמֹד; very seldom with Pattahh in other cases, yet sometimes so, as נִחֵשֵׁב, Gen. xxxi, 27. Vav prefixed commonly occasions Pattahh. The increased Part. forms also receive it; as נִעְלָם, נִעְלָמָה, נִעְלָמִים. In Est. viii, 8, we find נִחֵתִים, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough pronunciation, as הִחֲסִיר. Peculiar is הִחֲסִירָה, § 142. c. 1. Vav prefixed changes the composite

Sheva to the *A* class; e. g. **וְהִתְחַדְּתִי**, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. **וְהִתְחַדְּתִי**, Josh. vii, 7, for *Inf. absolute* **וְהִתְחַדְּתִי**; **לִעֲשֹׂךְ**, Deut. xxvi, 12, for *Inf. const.* **לִעֲשֹׂךְ**. (3) *Future* with rough enunciation, as **וְהִתְחַדְּתִי**; and so the *Part.* as **מִתְחַדֵּד**. **מִתְחַדֵּד** is for **מִתְחַדֵּד**, § 119. c. 1.

(d) **HOPHAL**. With rough pronunciation, **וְהִתְחַדְּתִי**; also very rarely, **וְהִתְחַדְּתִי**, § 142. c. 1; **וְהִתְחַדְּתִי**, *Inf. abs. sui generis*, Ezek. xvi, 4.

Note. The Daghesh'd conjugations (i. e. *Piel*, *Pual*, and *Hithpael*), are *regular*, because they can never have a Sheva under their first radicals.

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle radical*, these of course take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having *Hholem* or *Tseri* in them, often (not always) exchange these for *Pattahh*. But the *Inf. const.* in *Kal* takes *Hholem*.

E. g. *Fut.* **וְהִתְחַדְּתִי**, rarely as **וְהִתְחַדְּתִי**; *Piel* **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**; *Hiphil Imp.* **וְהִתְחַדְּתִי**, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations *Piel*, *Pual*, *Hithpael*, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel in cases where analogy would require one; in which verbs Ayin Resh imitate them; § 111. § 112.

[§ 232. *Notes on the Paradigm.* (a) **KAL**. (1) *Inf. fem.* as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**; also as **וְהִתְחַדְּתִי**, § 142. c. 1. (2) *Future*, anomalous **וְהִתְחַדְּתִי**, § 142. c. 1.

(b) **PIEL**. In the *Præter*, middle **ס** takes either *Tseri* or *Hhireq* long before it; as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**. Middle **ד**, long *Hhireq*, as **וְהִתְחַדְּתִי**. Middle **ד** and **ע**, long *Hhireq*, and rarely *Tseri*; as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**. Resh demands *Tseri*; as **וְהִתְחַדְּתִי**.

In the *Future*, *Inf.*, *Imp.*, and *Part.*, middle **ס** and **ד** usually require *Qamets* before them; as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**. But **ד**, **ד**, **ע**, most commonly take *Pattahh*; as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**, etc.

(c) **PUAL** usually compensates for Daghesh excluded, by a *Hholem*, as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**; sometimes by *Qibbuts* impure, as **וְהִתְחַדְּתִי**, **וְהִתְחַדְּתִי**.

(d) In *Hithp.*, the vowel before the Guttural is varied, just as in

the fut. Piel; see above under *b*. The accent affects Qamets here, in a peculiar way; e. g. יִתְּנֶנּוּ , instead of יִתְּנֶנּוּ , which is explained by § 142. *a*, and § 144. $\text{יִתְּנֶנּוּ} = \text{יִתְּנֶנּוּ}$ (§ 187. *b*. 3.), is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel points are like those of the regular verb, Par. I. This appears by Par. VI.

Note. The 2nd pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. תִּשְׁמְעִי instead of תִּשְׁמְעִי , § 52. 2. If the Pattahh ע here was a proper vowel, the pointing would be תִּשְׁמְעִי , i. e. with ר *Raphē*. Punctuation like תִּשְׁמְעִי is very rare.

§ 234. Where the Guttural is preceded by י , י or י , immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute, in the Part. pass. of Kal; in Hiph. throughout, where ' is usually retained. The Inf. const. in Kal. commonly follows the same usage, as שְׁמַעְךָ ; compare, in § 230, a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. always take Pattahh; also the fem. Part. Segholate; as שְׁמַעְךָ .

§ 236. All the forms with pure final *Tseri*, may retain it, and put a Pattahh *furtive* under the Guttural; or substitute a real Pattahh in their stead; e. g. שְׁמַעְךָ , or שְׁמַעְךָ .

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a Pause-accent, etc. retain *Tseri*. The *apocopate* forms take Pattahh.

Note 2. Verbs יִתְּנֶנּוּ frequently imitate this class of Guttural verbs.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are either *dropped*, or *assimilated*, or become *quiescent*.

§ 238. These may be most conveniently distributed, into (*a*) Those which are irregular ב , i. e. in their first radical (§ 223). (*b*) Those which are irregular ב , i. e. in their second radical. (*c*) Those which are irregular ב , i. e. in their third radical. (*d*) Those which are irregular ב and ב , i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פָּנָה, פָּיַן, and פָּן, i. e. whose first radical is either נ, י, ג.

Verbs Pe Aleph; Par. VII.

§ 240. In most cases, verbs with נ for their first radical, belong to the class *Pe Guttural*, נ being treated as a Guttural. The verbs belonging to the class now in question, are those in which נ as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. נָחַד, נָחַח, נָחַל, נָחַר, נָחַץ. Three more, viz. נָחַב, נָחַז, נָחַח, sometimes exhibit a *quiescent* נ, and sometimes a *guttural* one; e. g. נָחַז, נָחַח. For other explanations, see under Paradigm VII.

§ 241. Notes on the Paradigm. (a) KAL. (1) Future drops נ quiescent of the root in the 1st pers. sing., and retains only the נ *præformative*, which designates the *first* person; e. g. אֶנָּחַר instead of אֶנָּחַרְנָה, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of Hholem; as נָחַח (not נָחַח); in נָחַב, the Fut. has both forms, e. g. 1st pers. sing. אֶנָּחַב and אֶנָּחַב.

Note. Quiescent נ here is not unfrequently omitted in writing; as יָסַח for יָסַח, יָסַח for יָסַח, etc.; see § 63.

(3) Inf. const. from נָחַר, נָחַח for נָחַח, § 119. c. 1. Imp. once נָחַח for נָחַח, see § 119. d. 2.

(b) Derived conjugations. (1) NIPHAL once as נָחַח. (2) PIEL admits contraction; as נָחַח for נָחַח, נָחַח for נָחַח; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. נָחַח for נָחַח. Future, נָחַח (with accent retracted § 129) instead of נָחַח, נָחַח for נָחַח; see § 119. c. 1. Fut. once with Hholem, as נָחַח, Jer. xlv, 8. Imperative, נָחַח for נָחַח, § 119. c. 1. (4) HOPHAL, יָחַח (י for נ § 122. 2) for נָחַח, like the contractions in § 119. c. 1.]

Verbs Pe Yodh; Par. VIII.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a *Vav* for the first radical; e. g. יָחַח. (2) Those whose first radical is properly Yodh; as יָחַח. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical.

First Class of verbs Pe Yodh; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped; the Præter and Part. are regular.

(b) In Niph., Hiph., and Hoph., the original י appears; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יִשָּׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st pers. sing. Fut. parag. אֵילֶכְךָ (from יֵלֵךְ), יֵלֶכְךָ (from יִלְכֶּךָ), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri; as יִדַּע, not יִדְע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf. Imp. and Fut. of Kal, and the Fut. takes *Hhireq prolonged* in the first syllable; as יֵשֶׁן, יֵרֵשׁ, יֵירֵשׁ. See in Par. VIII.

Note 1. Yodh *quiescent* is sometimes omitted here, in writing; as יִבֶּשׁ for יִבֵּשׁ, Ps. cii, 5, § 63. So יִירָאִי for יִירְאִי.

Note 2. The Inf. constr. of the masc. form, is not analogical here. It takes *Hholem*; as יִבֶּשׁ, יֵשֶׁן. One would naturally expect Pattahh.

§ 245. The *derived* conjugations, of both these species of verbs are alike; and are as the model in the Paradigm.

[§ 246. Some verbs פִּי take both of the forms above noted;

E. g. יִצָּק, Imp. צִק and יִצֶּק; יִקַּר, Fut. יֵיקַר and יֵיקֶר, also יֵיקֶר. The lexicons mark such.

§ 247. *Notes on the Paradigm.* KAL. (a) The Inf. of the class *Fut. E*, has more usually the fem. Segholate ending, as in the Paradigm. With a Guttural, Pattahh of course is used; e. g. יִדַּעַת (not יִדְעַת) from יָדַע, § 113. But sometimes the apoc. masc. form is used; as יִדַּע from יָדַע; fem. לִדַּח from יָלַח; with suffix. שִׁבְתִּי (שִׁבְתִּי) from יָשַׁב, יָדַתִּי from יָדַח, suff. state of the usual inf. forms, שִׁבְתִּי, יָדַתִּי, etc.

(b) The Inf. of the class *Fut. A* is regular; see § 244. b. note 2.

Feminine forms are as יִבְלֶת, from יָבַל; יִרְאֶח from יָרָא. A form with *Vav fulcrum*, is יִשְׁוֹן.

(c) *Future* which has *Tseri*, is pure, so that it may be shortened; as it is in יִשְׁכַּח, with tone retracted, § 129. With *parag.*, as יִדְעוּ, יִדְעוּ. Altogether anomalous is יִדְעוּ.

(d) *The Imperative*, (1) *Of those with Fut. E*, is commonly *paragogic*; as יִדְּחֵה, יִדְּחֵה (יִדְּחֵה), from יָדָה, יָדָה masc. forms; so with יִדְּחֵה *parag.*, as יִדְּחֵה, masc. יִדְּחֵה, § 125. b. (2) The *Imp.* of the verbs *Fut. A*. regularly retains its *Yodh* radical.

(e) *NIPHAL*. (1) *Future* sometimes retains the *Yodh*, instead of exchanging it for the original י; e. g. יִדְּחֵה, יִדְּחֵה with retracted tone, § 129. It is *peculiar*, also, that the first pers. sing. here retains *Hkireq* (like the other persons) in the first syllable, as יִדְּחֵה, יִדְּחֵה, etc.; not יִדְּחֵה, etc. as in most other analogous cases.

(2) *Part. plur. const.* נִדְּחֵה (instead of נִדְּחֵה) from יָדָה; also נִדְּחֵה with *Tseri*, instead of נִדְּחֵה, from יָדָה.

(f) *PIEL*. The *Fut.* here, preceded by *Vav* conversive, drops the first of its *Yodhs*, and writes it by a *Daghesh* in the second; e. g. וְיִדְּחֵה instead of וְיִדְּחֵה, וְיִדְּחֵה for וְיִדְּחֵה, etc.

(g) *HIPHIL*. (1) *Future* with retracted tone; as יִדְּחֵה. Sometimes the characteristic ו is retained in the *Future*; as יִדְּחֵה for יִדְּחֵה; so יִדְּחֵה, יִדְּחֵה, from יָדָה, יָדָה; comp. § 199. (2) *Imperative* sometimes retains its *Vav* moveable as; יִדְּחֵה for יִדְּחֵה, Gen. viii, 17, so יִדְּחֵה for יִדְּחֵה, Ps. v, 9.

(h) *HITHPAEL* sometimes retains the original *Vav*, and uses it as moveable, e. g. וְיִדְּחֵה, וְיִדְּחֵה, וְיִדְּחֵה.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a *Yodh* originally for their first radical; which they retain in *Hiphil*, and thus distinguish themselves from the other class above described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. יָמַר, יָלַל, יָטַב, יָמַר, יָמַר, יָמַר *Hiph.*

§ 249. *The Future Kal* here is sometimes with *Pat-tahh*, and sometimes with *Tseri*; mostly *plenê*, but sometimes *defectivê*.

E. g. יִיטַב, as in the *Paradigm*; but also, יִיטַב, יִיטַב, יִיטַב. Of course, this class of verbs agrees with the preceding one, as to the forms in *Kal*. But no *Inf.* of any of them actually occurs.

[§ 250. Notes on the *Paradigm*. *HIPHIL*, as the *Paradigm* shows,

may be written either *plené* or *defectivé*. (1) *The Fut.* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; וַיִּשְׁרֶה, Prov. iv, 25; וַיִּסְרֶה, Hos. vii, 12. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e. g. וַיִּלְלֵי, וַיִּשְׁמִיב. The like to this, is וַיִּדַּע in Kal Future, § 247. c.

(2) *Imperative* once, Ps. v, 9, retains a *moveable* Yodh in the *Qeri*; as וַיִּשְׁרֶה. So the Part., as וַיִּסְרֶה, 1 Chron. xii, 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs, is, that they assimilate their Yodh, in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. וַיִּצַּג, וַיִּכַּח, וַיִּצֵּעַ, וַיִּצֶּר. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. וַיִּסֵּר, וַיִּסַּח, וַיִּצֶּר, וַיִּשְׁרֶה, וַיִּשְׁמִיב.]

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פָּן; whose derivatives are of the like forms. The question is one of etymology. It matters not for the student, which way it is decided. I follow the Lexicon of Gesenius, for convenience' sake, rather than from conviction. The fullness of the Paradigm, supersedes the necessity of additional notes.]

Verbs Pe Nun; Par. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as וַיִּשְׁרֶה; וַיִּסְרֶה. The Inf. commonly has a Segholate form, in cases of aphæresis, i. e. where the first radical is dropped; as וַיִּשְׁרֶה in the Paradigm. But *apocopate* forms in these verbs, either of the Inf. or Imp., are not frequent at all. These moods more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf., Imp. וַיִּסֵּר, Fut. וַיִּסְרֶה; Inf., Imp., וַיִּצֶּר, Fut. וַיִּצֶּר.]

§ 253. Verbs, whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פָּן.

m is, that the *Daghesh* (compensative of Nun) cannot be either of these classes of letters; and therefore usage com-

monly preserved the Nun before them. But in Niphal Præter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָחַם, not נִנְחַם, the vowel is in the first syllable being prolonged as usual, § 112. The verb נָחַם more usually drops נ in the Fut. of Kal; as נִחַם, but also נִנְחַם 2nd person. In other respects, the verbs above-named are *regular* in respect to Nun.

[§ 254. *Notes on the Paradigm.* (a) KAL. (1) Inf. const. like נִשְׁמַח, occurs only in six verbs. Once נִשְׂמַח from נִשְׁמַח, Ps. lxxxix, 10. The reg. form, as נִבְרַח, נִבְצַח, נִקַּח, is most frequent. Some verbs have both forms; as נִבְרַח and נִבְרַח. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as נִשְׁמַחַת.

(2) *Future O* is more frequent than *A*, in these verbs. Fut. *E* only in נִבְרַח. Some verbs have both Fut. *O* and *A*, as נִבְרַח, נִבְרַח. Some at one time retain, and at another omit נ, in different examples of the Fut.; as נִבְרַח, נִבְרַח, etc.

(3) *Imp.* like the Inf. seldom drops the radical נ, § 252. *b*. The apoc. forms are like נִשְׁמַח, נִשְׁמַח (before Maqqeph נִשְׁמַח from נִבְרַח).

(b) NIPHAL. (1) Præter appears like Piel, because it drops the נ of the root, and inserts a Daghesth, or prolongs the vowel; as נִשְׁמַח, Piel and Niph. נִשְׁמַח; נִבְרַח, Pi. and Niph. נִבְרַח, § 253. Once with Hholem, as נִבְרַח. (2) *Inf. abs.* sometimes as נִבְרַח, Ps. lxviii, 3, נִבְרַח Jer. xxxii, 4. (3) Part. once as נִבְרַח, with suffix נִבְרַח.

(c) HIPHIL very rarely retains the נ; as נִבְרַח, נִבְרַח. So in Hophal, נִבְרַח. The usual vowel here is *short* Qibbuts, as in the Paradigm.

Note. The verb נִבְרַח imitates בִּין in Kal; see Lexicon. The verb נִבְרַח assimilates its final ך also, before suffixes beginning with ת or נ; as נִבְרַח instead of נִבְרַח, נִבְרַח, etc. The Inf. is נִבְרַח for נִבְרַח (§ 107. 2), with suff. נִבְרַח.

Remark. The great variety of usage, in verbs of this class, shows that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph. Hiph. Hophal, *irregular*. The Daghesth'd conjugations are regular throughout; so that no Paradigm is needed.]

II. CLASS OF IRREGULAR VERBS,

or Verbs irregular 5.

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such, whose middle radical either falls out, or becomes quiescent.

may be written either *plene* or *defective*. (hibits *moveable* Yodh, instead of Yodh 25; מִיָּדָה, Hos. vii, 12. Comp. § 247.

Note. Two Futures are altogether an The like to this, is יִדְּעַ in Kal Future, (2) *Imperative* once, Ps. v, 9, retain. as יִשְׁרָ. So the Part., as מִיָּדָה,

Third Class of Verbs Pe

§ 251. The peculiarity of assimilate their Yodh, in K Hophal.

[Note 1. Only four verbs b יִצַּח, יִצַּע. Five others partake verbs, and partly of the other cla

Note 2. Simonis and Eichhe class of verbs, from roots פָּן; The question is one of etym which way it is decided. I f convenience' sake, rather than r digram, supersedes the neces

Verb

§ 252. The pecu whenever נ (their f a Sheva, in the c usually becomes lows, and is expr

(b) That in th sometimes drop

[In this case, th נָשָׂא, נָשָׂה, נָתַן, נָתַד,

cases of aphæresis in the Paradigm. Inf. or Imp., are preserve the rad Imp. נָתַן, Fut.

§ 253. Ver cent or a G

The reason inserted in ei

unlike their ir- mes would

is, that the the points of per vowel or a the second radical cal.

, etc. The alterations oc by this, will be considered in

an impure vowel in them, or a are incapable of contraction; e. g.

to the end of a contracted in any other manner), causes reappear by a Daghest forte, the first its original vowel.

accession סָבַב *sab-bū* (not סָבְבָה), סָבַרְתִּי, each cases, the middle radical, having lost its fresh in the last radical, and joined on to the

to render more audible the doubling of the root, the epenthetic syllables, are inserted before suffixes be resonant.

סָבַבְתִּי, סָבַרְתִּי; in the Fut. and Imp. יָ, as the Arabian, while he writes the words fully re- nounces them like the Hebrew.

informatives of tense and conjugation,

vel which they have in regular
pure vowels in the con-

vel following its characteristic; e. g.

original ground-forms, from which the
ly to be derived, are somewhat different
verbs; e. g. Kal. Fut. יִסֵּב appears to come
like the Arabic Future), so that when ס is
into the second syllable, and Pattahh comes
syllable, it of course becomes long, i. e. goes into
so in Niph., where we have נִסֵּב apparently for
Fut. יִסֵּב for יִסֵּב; in Hiph., הִסֵּב from הִסֵּב, etc.
cases, the contracted forms appear to come from re-
ones; as Fut. יִמַּר, apparently from יִמַּר; so Niph.
יִמַּר; Inf. הִמַּר, as from הִמַּר, etc.

A second mode of contraction is, to insert a
sh in the first radical (after Præformatives), to
those Præformatives the regular short vowel, and
omit doubling the last radical, when the word
receives an accession at the end. The epenthetic ה
and י are also omitted, in this case.

E. g. Kal Fut. יִסֵּב, etc.; Hiph. יִתֵּם (from יִתֵּם) instead of יִתֵּם;
Hoph. יִפֵּת (from יִפֵּת) instead of יִפֵּת.

Note. In Kal Fut. this is not uncommon; in other conjugations it
is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel usually
take the place of the regular Daghesth'd conjugations
here; but not always; and sometimes both exist
together, either as synonymous, or with shades of dif-
ference, § 188. § 175. a.

§ 263. Verbs עֵ, with the second and third radicals
Guttural, lengthen the preceding vowel, in cases
where Daghesth forte should be inserted but is ex-
cluded by the Guttural, § 112.

E. g. שָׁחַח, contr. שָׁח, 3rd pers. fem. שָׁחָה, 1st pers. שָׁחֹתִי. So
מָרַר, 3rd fem. מָרָה (not מָרָה), מָרֹתִי (not מָרֹתִי), etc.

Remark 1. The tone syllables in the usual contracted forms are
peculiar. See an account of them in § 100. f. N

Remark 2. The student must not fail to note, that in *Kal*, verbs ע"ל often retain the *regular form*; specially in the *Præter*, and sometimes in the *Infinitive*. In most other cases, they generally follow the models in the *Paradigm*; with more anomalies; however, than most other classes of verbs, as the sequel will show. An instance of conformity to both models in the *Fut.* is חָזַן, *Fut.* יִחַזַן and יִחַזְּנוּ; so חָזַן, *Hiph.* יִחַזְּנוּ.

[§ 264. *Notes on the Paradigm.* (a) *KAL.* (1) *Præter* of verbs final Hholem, conforms to the law of contraction in § 257; e. g. רָמַם, 3 plur. רָמְּוּ; and so רָבַי, etc. Once, חָמַדְנוּ=חָמַדְנוּ, Ps. lxiv, 7, or perhaps for חָמַדְנוּ of the second form of contraction, Dagshesh being omitted, § 73. Note 3.

(2) *Inf. const.* sometimes with *Pattahh*; as שָׁהָ, גָּל. *Inf. fem.* רָעָה from רָעָה. The *Inf.* is, in a considerable number of cases, written with a *Vav fulcrum*, § 64; e. g. צוּר, דָּוִד, גוֹל. So *Imp.*, even with a Dagshesh, as לִשְׁמֹר, דִּשְׁמֹר. Rarely is the *Inf.* as בִּירַר, Ecc. ix, 1.

In the suffix state, or before Maqqeph, the *Inf.* having a pure *O*, shortens it; as חָקַךְ, חָקַךְ; חָמַד, חָמַד *töm*.

(3) *Future* usually has Hholem pure; but sometimes it appears with *Vav fulcrum*, § 64; as יַעֲזֹז for יַעֲזֹז. This Hholem is shortened by losing the tone; as יִחַזְּנוּ, יִחַזְּנוּ, Ps. lxxvii, 2, or יִחַזְּנוּ, Is. xxvii, 11; יִחַזְּנוּ.

The *Fut. with Pattahh* also occurs, which gives a Tseri to the *Præformative*; as יִמְרֶה, יִמְרֶה, יִמְרֶה, 1st pers. with *Yodh fulcrum*, § 64, from יִמְרֶה.

The *Fut. also has Shureq*, in a few cases; יִרְדֹּף, יִרְדֹּף. So the second kind of contracted *Future*; as יִמְרֶה (=יִמְרֶה) instead of יִמְרֶה, from יִמְרֶה.

(4.) *Imper.* also has *Pattahh* sometimes; as גָּל; with חַ parag. as פָּנֹחַ; with a Resh, as אָרַח. The *Imp. O* of course shortens this vowel, when the tone is removed; יִרְדֹּף, יִרְדֹּף.

(b) *NIPHAL.* (1) *Præter* sometimes with Tseri, as גָּלַל; also with Hholem, as גָּלַל, Is. xxxiv, 4. The *Præform.* has sometimes other vowels besides Qamets; e. g. חָזַן from חָזַן; חָזַל from חָזַל; חָזַר from חָזַר; where the vowel under ח is long, because of the Dag. forte omitted in the second radical; which conforms to the *second mode* of contraction described above, § 261. Comp. § 260. Note, at the end; also § 111. § 112. According to these forms, we find חָזַלְתָּ (from חָזַל), Ezek. xxii, 16; חָזַנְתָּ (from חָזַן), Jer. xxii, 23.

(2) *Inf. abs.* with Hholem; as חָבֹז, חָבֹז. *Inf. const.* with Tseri; as חָבֹז, חָבֹז, § 261. § 112.

(3) *Future* with Hholem; as יִדְּם, with Resh חָרִיץ 2nd pers., יִדְּמוּ 3rd pers. plur. from יִדְּמוּ.

(4) *Imp.* with Hholem; as **הִרְמֵי**. (5) *Part.* with Tseri; as **הִרְמֵי**.

(c) **HIPHIL** has a *pure* Tseri throughout, in both of its syllables; which, therefore, is liable to change, as is usual with all pure vowels; e. g. **הִרְמֵי** Hiph., 2 pers. **הִרְמֵי**, etc.

(1) It should be noted here, that Hiphil not only takes a *Patahh final*, in case it has a Guttural or a Resh in the last syllable, as **הִרְמֵי**, **הִרְמֵי**; and in Pause, as **הִרְמֵי**, § 145; but also, not unfrequently, without either of these reasons; as **הִרְמֵי**, **הִרְמֵי**, Part. **הִרְמֵי**.

(2) *Præter*, once **הִרְמֵי**=**הִרְמֵי**, § 261. *Sui generis* is **הִרְמֵי** for **הִרְמֵי**, Prov. xxiv, 28; unless it may come from **הִרְמֵי**, which is more probable. (3) *Future* with tone retracted, as **הִרְמֵי**, etc.

(d) **HOPHAL** has no special anomalies except the manner in which the *Præform.* is pointed, **הִרְמֵי** for **הִרְמֵי**.]

§ 265. The resemblance between verbs **עָו** and **עָו** is great. Hophal is the same in both; and the *Præformatives* take, in the same way, a long pure vowel. Besides these *general* resemblances, there are many *particular* instances, in which verbs **עָו** exhibit the same appearance as verbs **עָו**.

E. g. Inf. **בִּיר** from **בִּיר**, **בִּיר** (instead of **בִּיר**) from **בִּיר**. Fut. **יִיר**, **יִיר**, **יִיר**, etc. Hiph. Inf. **יִיר** (for **יִיר**) from **יִיר**. Fut. **יִיר**, from **יִיר**; **יִיר** (for **יִיר**) from **יִיר**. It may be doubted, however, whether the root is not **עָו** in all these cases, § 298. § 299. I conform to the Lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs **עָו**, with the *first* form of contraction (§§ 257—260), sometimes omit the usual *Daghesh forte* in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. **יִיר** for **יִיר**, **יִיר** for **יִיר**; Inf. **יִיר** for **יִיר**; Niph. **יִיר** for **יִיר** Is. xix, 3, Fut. **יִיר** for **יִיר** Jer. viii, 14. But these anomalies are by no means frequent.]

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have Piel etc. forms *only*; 20 have Poel etc. forms *only*; 10 have Pilpel etc. forms *only*; 11 have both Piel etc., and Poel etc.; 2 have Piel etc., with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The Lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second mode of contraction* there exhibited, he will meet with but few cases which will trouble him.

Verbs Ayin Vav; Par. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout, in Kal, Niphal, Hiphil, and Hophal, becomes *monosyllabic*.

This species of verbs, also, might justly be called *contracted*; so that verbs ע"ע may be named the *first* species of *contracts*, and verbs ע" the *second*.

§ 268. The laws of contraction are substantially the same here, as in verbs ע"ע; the principal differences are occasioned merely by the nature of Vav, which is a Quiescent.

(a) The vowel of the *contracted* form of the verb, is regulated by what would be the last regular vowel, in a full-form of two syllables; it being transferred to the first radical, and taking the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנָה, contracted קָנָה=קָנָה; the original ו conforming to the heterogeneous vowel (§ 117. 2), i. e. ו becomes נ, in order to conform to the Pattahh of the root, which Pattahh then quiesces in the substituted נ, and therefore becomes *Qamets*. So Præter *E* and *O*; e. g. קָנָה, contr. קָנָה=קָנָה, Vav conforming to the final vowel Tseri (§ 117. 2); בָּאֵשׁ *bā-vōsh*, contr. בָּאֵשׁ *bōsh*; Hiph. יִקְנֶה, contr. יִקְנֶה, the Vav, after conforming to the vowel, i. e. after becoming Yodh, having fallen out as superfluous before another Yodh in Hiphil. In Hoph. יִקְנֶה, there seems to be a transposition of the Vav to the first syllable; as if יִקְנֶה were put for יִקְנֶה. But see and comp. Hoph. of verbs ע"ע, § 260. Note. § 264. d.

Note. All the forms where *Vav* takes a Daghest forte, and also where it is immediately followed by ו as the third radical, are incapable of contraction; e. g. עָנָה, קָנָה, etc.

(b) The Præformatives all take long *pure* vowels, in the contracted forms; the kind of which is determined by the original uncontracted forms, which appear to have differed from the common regular forms; like those in verbs ע"ע, § 260. with the Note.

E. g. Kal Fut. יִקְרֶה, as if from יִקְרֶה (comp. the Arabic Fut. يَكْرِهُ); Part. קָרַה, as if from קָרַה, an old Part. form; Imp. and Inf. קִרְה, as if from קִרְה. So in Niph. יִקְרֶה, as if from יִקְרֶה; Hiph. יִקְרֶה, etc.

(c) In like manner as verbs עָל (§ 259), these verbs insert י and ו with the tone, in the Præter and Future, before suffixes beginning with a consonant.

E. g. Niph. Præter, נִקְרַחְתָּ, נִקְרַחְתָּ; Hiph. נִקְרַחְתָּ; Kal. Fut. יִקְרֶה. So far as the principle extends, it is just the same as in verbs עָל. But in verbs עָל, it extends only to the Præter of Niph. and Hiphil for י, and only to the Fut. of Kal for ו; while in verbs עָל it extends throughout the four contracted conjugations.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָל: see § 100. g.

§ 269. Piel, Pual, and Hithpaël are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are קָרַח, קָרַח. Most instances of Piel assume Yodh; as קָרַח, קָרַח, for קָרַח, קָרַח, etc. In regard to the difference between סִיבֵּן in verbs עָל, and קָרַח here, see § 175. b. Note.

Remark 1. The 2nd and first persons in Kal Præter, are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is, also, in the corresponding Arabic and Syriac. Hophal also takes a *short* vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner in Kal Præter. 3rd persons, and in Niphal throughout.

Remark 2. The anomalous vowels, in different tenses and conjugations, may be easily accounted for, on the principles developed in § 117. E. g. in the Fut. יִקְרֶה (instead of יִקְרֶה which we might expect), the vowel conforms to the Vav with the *U* sound. It might, indeed, take the *O* sound equally well (for aught we can see); but its present form distinguishes it more clearly from the Fut. of verbs עָל. So in Niph. Præter, יִקְרֶה (instead of יִקְרֶה), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiph., the usual vowel is adopted, because it accords well with the Quiescent, which there conforms to the vowel and becomes Yodh, § 117. 2; or, if you please, is omitted because of the *characteristic* Yodh.

[§ 270. *Notes on the Paradigm.* (a) KAL. (1) Præter rarely as יִקְרֶה, Hos. x, 14; Fem. 3rd pers. once with ו, as יִקְרֶה (like the Chald.,

Syr., and Arab.), for שָׁבַר , Ezek. xlv, 17. In Mal. iii, 20, שָׁבַר comes from $\text{שָׁבַר} = \text{שָׁבַר}$, comp. § 181. b. Very seldom is the 3rd person with Pattahh; e. g. בָּרַח , זָרַח , as if from זָרַח , זָרַח .

A verb final *Tseri*, the Par. exhibits. The final ר of בָּרַח (and of other verbs ending with ר), before a suffix beginning with ר , is designated by a Daghes in the suffix letter, instead of being fully written.

Verbs final Hholem are also found, among the class עו . They retain the ו in the 3rd pers. Præter, because it is homogeneous, and the third person is protracted; e. g. בָּרַח , זָרַח . But in the other persons (which are shorter), they usually omit the Vav; e. g. בָּרַח , זָרַח , בָּרַח , זָרַח , בָּרַח , זָרַח . Inf. Imp. Part. also בָּרַח .

(2) *Inf. const.* sometimes with Hholem; as מָוֶה , בָּוֶה , טָוֶה , etc.; the Vav is sometimes omitted, as לָבַח etc. § 63.

(3) *Fut.* sometimes with *O*; as יָבוֹשׁ , יָחוּס , יָקוּשׁ . Defective forms are יָקוּשׁ , יָקוּשׁ , etc. Fem. plur. sometimes without the epenthetic י , as יָקוּשׁ , or יָקוּשׁ , instead of יָקוּשׁ .

Fut. apoc. as יָקוּשׁ , with Hholem pure and mutable; e. g. יָקוּשׁ *vāy-yā-qōm*, יָקוּשׁ *tā-shōbh-nā*. It is sometimes written as יָקוּשׁ (Vav *fulcrum*), not unfrequently it appears with *Qibbuts*, as יָקוּשׁ . With a *Guttural* or *Resh*, the apoc. Fut. usually takes Pattahh; as יָקוּשׁ , יָקוּשׁ .

(4) *Imper.* also written as יָקוּשׁ , יָקוּשׁ , etc. § 63. *Parag.* as יָקוּשׁ , יָקוּשׁ , etc. *Imp. apoc.*, as יָקוּשׁ , like the Fut. *O* pure.

(5) *Part.* with *O*, as יָקוּשׁ ; with *E*, as יָקוּשׁ , § 202. With א retained, as יָקוּשׁ , יָקוּשׁ .

(b) NIPHAL. (1) *Præter* rarely with *Tseri* penult, as יָקוּשׁ . Out of the 3rd pers. Hholem is usually exchanged for *Shureq* (§ 127. Exc. 1), as being equally homogeneous with the Vav, and somewhat shorter; which is required, because the accent is thrown forward upon the epenth. י . Hholem rarely remains; as יָקוּשׁ .

(2) *Inf. const.* rarely with *U*; as יָקוּשׁ . (3) *Part.* also has rarely *U*; as יָקוּשׁ for יָקוּשׁ .

(c) HIPHIL. (1) *Præter* written defectively is rare; $\text{יָקוּשׁ} = \text{יָקוּשׁ}$. Sometimes the epenth. י is omitted; as $\text{יָקוּשׁ} = \text{יָקוּשׁ}$, יָקוּשׁ , יָקוּשׁ , instead of יָקוּשׁ , יָקוּשׁ . So also, not unfrequently in the 2nd and 1st pers., the forms imitate verbs עו ; e. g. יָקוּשׁ for יָקוּשׁ , יָקוּשׁ for יָקוּשׁ , etc. Sometimes with *Tseri*; as יָקוּשׁ , יָקוּשׁ , etc. With *Hhateph Seghol* under the *Præform.*; as יָקוּשׁ .

Peculiar is יָקוּשׁ , יָקוּשׁ , and יָקוּשׁ , as if from roots עו ; see Lexicon. Once יָקוּשׁ (from יָקוּשׁ), like verbs עו in the second form of

contraction, § 261. The præform. ה (in the derivatives of עָד and עָד) takes Pattahh instead of a comp. Sheva; e. g. הָעֵדוּת, הָעֵדוּת, הָעֵדוּת.

(2) *Inf.* fem. once הָעֵדוּת, apoc. form of masc. הָעֵדוּת. *Inf.* abs. once; הָעֵדוּת because of the Guttural. (3) *Fut.* הָעֵדוּת; comp. forms in § 261, which this imitates. In the plur. fem. הָעֵדוּת, instead of הָעֵדוּת, because a mixed syllable with Yodh and Hhireq long cannot, by usage, be penultimate, even if an accent supports it. *Fut. apoc.* shortens the Tseri, whenever it loses the tone; e. g. הָעֵדוּת, הָעֵדוּת. With a Guttural or Resh; as הָעֵדוּת, הָעֵדוּת.

(4) Imper. once with Tseri; as הָעֵדוּת, 2 K. viii, 6. (5) Part. rarely as הָעֵדוּת, הָעֵדוּת (for הָעֵדוּת, הָעֵדוּת), imitating verbs עָד; see § 261.

(d) HOPHAL is sometimes written with *Qibbuts vicarius*; as הָעֵדוּת, הָעֵדוּת, instead of הָעֵדוּת, הָעֵדוּת, § 41.

(e) Polel, Polal, and Hithpolel are declined, in all respects, like Poel etc. in verbs עָד, i. e. like Piel, Pual etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.

(f) Hithpolel, like Hithp. in reg. verbs § 218, often takes Pattahh in the final syllable; which in pause becomes Qamets, as הָעֵדוּת. Once the ה of the Præform. is omitted in the Part., as הָעֵדוּת for הָעֵדוּת, Ps. cxxxix, 21.

(g) Pilpel etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in הָעֵדוּת; and Hithpalpal only in הָעֵדוּת.

§ 271. *General remarks on verbs עָד.* (a) The great similarity of them to verbs עָד is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted, whether more or less of these forms, so much like עָד, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

(b) The number of verbs עָד is about 141. Of these, 13 are הָעֵדוּת, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. הָעֵדוּת, הָעֵדוּת, הָעֵדוּת, הָעֵדוּת, הָעֵדוּת, הָעֵדוּת; the rest are contracted, Five only have the conj. Piel.]

Verbs Ayin Yodh.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs עָד in all respects are like those עָד.

[§ 274. *Notes on the Paradigm.* KAL. (1) *Præter* has Yodh only in three verbs, viz. **בִּין**, **רִיב**, **דִּיב**; and where this is retained, the epenth. **י** is inserted before the formative suffixes, beginning with a consonant; as the Par. shows. All the other cases of the *Præter*, conform to that of verbs **עָ**.

(2) *Future* in all respects resembles *Hiphil*, in regard to form. So the apoc. form also; e. g. **יִבֶּן**, **יִרִב**; **יִשָּׁב**, **יִשָּׁבֵן**. (3) *Part.* in one case is regular, viz. **בִּיב**, from **בִּין**.

Note. Very few verbs are exclusively **עָ**; most being also **עָ** in Kal. The older grammarians and lexicographers admitted no class **עָ**, but ranked such forms as **בִּיב** under *Hiphil*, with an *aphæresis* of the **י**. But as this is without other example, and as the kindred languages exhibit verbs **עָ**, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

Verbs Lamedh Aleph.

§ 276. Aleph, at the end of words, is usually *quiescent*, § 119. *b*. Throughout verbs **לָא**, Aleph is *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (*a*) In the *Præter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, **א** quiesces in *Tseri*. (*b*) In the *Fut.* and *Imp.* of all the conjugations, before a *sufformative consonant*, **א** quiesces in *Seghol*. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with *Pattahh*, it lengthens it into *Qamets*.

E. g. **לִמְצֹאֵנִי**, **לִמְצֹאֵךְ**, **לִמְצֹאֵהוּ**, **לִמְצֹאֵהָ**, etc. In Kal, the *Fut.* **לִמְצֹאֵ** with *Pattahh* (Aleph affects the *Fut.* like a Guttural § 235), becomes **לִמְצֹאֵי**; in *Niph.* we have **לִמְצֹאֵי** instead of **לִמְצֹאֵ**; *Pual*, **לִמְצֹאֵ** instead of **לִמְצֹאֵ**, etc. § 115.

Note. But the vowels, made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and *Qamets* etc. (made by quiescence) fall away, like any

mutable pure vowels; e. g. מָצָא, fem. מִצְאָה; Fut. יִמְצֵא, 2nd fem. תִּמְצְאִי, etc. See § 127. Exc. 4. So Piel מִצְּאֶה, fem. מִצְּאָה, etc.

[§ 278. *Notes on the Paradigm.* (a) KAL. (1) *Præter of verbs final Tseri*, usually retain it here; as יָרַח, יָרַחַת, יָרַחְתָּ, etc. The 3rd pers. sing. fem. sometimes takes ך (like the Aramæan); as יָרַחַת, Is. vii, 14. Sometimes these verbs are written *defectivè*; as יָרַחְתִּי מִצְּאֵתִי, § 63.

(2) *Inf. fem.*, as יָרַחְתִּי, מִצְּאֵתִי, also with ת, as מְלַמֶּת־מְלֻמָּת (with ך fulcrum merely) = יָרַחְתִּי; see § 119. c. 3. *Inf. masc.* sometimes as יָרַחְתִּי = מְלַמֶּת, § 63.

(3) *Imp.* יָרַחְתִּי ye-rû, = יָרַחְתִּי, see § 118. In plur. fem., יָרַחְתִּי, apoc. for יָרַחְתִּי; יָרַחְתִּי for יָרַחְתִּי, from יָרַחְתִּי, is *sui generis*, Cant. iii, 11. *Quære*, is not the root מִצְּאָה?

(4) *Part. fem.* מִצְּאֵת for יָרַחְתִּי, § 119. c. 3. With suff. בְּרַחֵם for יָרַחְתִּי, § 118.

(b) NIPHAL. (1) *Præter fem.* מִצְּאֵת; see under a. 1. above. Forms *defectivè*, נִמְצְאֵת, נִמְצְאֵת; (2) *Inf. abs.* נִמְצְאֵת. (3) *Part.* sometimes as נִמְצְאֵת, seemingly from מִצְּאָה.

(c) PIEL. *Inf.* sometimes as מְלַמֶּת, מְלַמֶּת; comp. a. 2. above.

(d) HIPHIL. *Præter defectivè*, as יָרַחְתִּי = יָרַחְתִּי; *Inf.* also יָרַחְתִּי, Jer. xxxii, 35.

§ 279. *Interchange of forms between verbs לָח and לָח.* In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָח imitate verbs לָח.

(1) As to vowels.

(2) As to consonants.

KAL	יָרַחְתִּי for יָרַחְתִּי	KAL. Imp.	יָרַחְתִּי for יָרַחְתִּי
Part.	יָרַחְתִּי for יָרַחְתִּי		יָרַחְתִּי for יָרַחְתִּי
PIEL.	יָרַחְתִּי for יָרַחְתִּי	Fut.	יָרַחְתִּי for יָרַחְתִּי
	יָרַחְתִּי for יָרַחְתִּי	NIPH.	יָרַחְתִּי for יָרַחְתִּי
Fut.	יָרַחְתִּי for יָרַחְתִּי		יָרַחְתִּי for יָרַחְתִּי
Inf.	יָרַחְתִּי for יָרַחְתִּי	Inf. const.	יָרַחְתִּי for יָרַחְתִּי
HITH.	יָרַחְתִּי for יָרַחְתִּי	PIEL.	יָרַחְתִּי for יָרַחְתִּי

(3) *As to both vowels and consonants.* KAL. יָרַחְתִּי for יָרַחְתִּי, § 118. Part. act. יָרַחְתִּי for יָרַחְתִּי, § 118. Pass. יָרַחְתִּי for יָרַחְתִּי, Ps. xxxii, 1.

NIPH. יָרַחְתִּי for יָרַחְתִּי. Fut. יָרַחְתִּי for יָרַחְתִּי, § 118.

PIEL. יָרַחְתִּי for יָרַחְתִּי, § 118.

HIPH. הִמְצִיחֵהוּ for הִמְצִיחֵהוּ . Part. מְהַצֵּחַ for מְהַצֵּחַ .

HITH. הִתְנַבֵּחַ for הִתְנַבֵּחַ . הִתְנַבֵּחַ for הִתְנַבֵּחַ .

Compare with these resemblances to verbs לִח , the similarities of those verbs to לִח , in § 290. See on the general principle of such interchanges, § 122.]

Verbs Lamedh He.

§ 280. These comprise verbs originally with a final *Yodh*, or a final *Vav*; both of which coming at the end of a word, after a heterogeneous vowel (Patahh), conform to the vowel, i. e. become ה , and quiesce in it, § 117. 2.

Note. Verbs originally לִח are few; e. g. as שָׁלַח for שָׁלַח , 1st pers. Præt. שָׁלַחְתִּי ; most verbs לִח , are originally לִח . Only the *derivate* forms develop the original root; e. g. נָקַח from נָקַח = נָקַח ; קָצַח from קָצַח = קָצַח . Verbs with ה Mappiq, are verbs which originally have a final ה , and belong to the class of ל *Gutturals*.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are (1) *Præt.* 3rd pers. fem., where the final radical is exchanged for ת ; as גָּלְתָהּ , נָגְלְתָהּ , etc. (2) *Part. pass.*; as גָּלְיָהּ *gā-lūy*, where the *Yodh* remains a proper consonant.

§ 282. The rules of *quiescence*, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Præter*, 3rd masc. sing. in all the conjugations, require ה quiescent in Qamets. See Paradigm.

(b) The other forms without accession at the end, take ה־ throughout; excepting the Imp. 2nd masc. sing., which has ה־ ; and the Inf. abs. which has ה־ .

(c) Before *sufformatives*, beginning with a *consonant*, (1) The *Præter* of Kal has ה־ . (2) The *Præter* of all the derived conjugations, has ה־ . (3) The Fut. and Imp. throughout have ה־ . See Paradigm.

(d) Before *sufformatives* beginning with a *vowel*, the Quiescent falls away.

E. g. גָּלִי instead of גָּלְיָהּ , גָּלִי for גָּלְיָהּ , etc. § 118. But a pause-accent restores the Quiescent, and prolongs the original vowel which preceded it; e. g. גָּלְיָהּ instead of גָּלִי , § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

[§ 283. *Notes on the Paradigm.* (a) KAL. (1) *Præter* sometimes has the Chaldee form, as עָשָׂתָּ for עָשִׂיתָ, comp. § 278. a. 1. With *Vav* moveable, once, שָׁלַחְתִּי, Job iii, 26. Forms written *defectivè* are rather unusual; as בָּנִיתִי for בָּנִיתִי.

(2) *Inf. abs.* sometimes drops the ה, and takes the form בָּלִי for בָּלִי, etc. Twice it even takes ה; as שָׁרִית, שָׁרִית. *Inf. constr.* rarely as עָשִׂי, קָבֵי. Fem. form. בָּנִיתָ, retaining the *Vav*, Ezek. xxviii, 17. Once בָּנִיתָ, in Ezek. xxi, 15.

Note. The usual *Inf. constr.*, as בָּלִיתָ, is a fem. Segholate form, and is merely a contraction of בָּלִיתָ; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (a) בָּנִיתָ, בָּנִיתָ (instead of בָּנִיתָ, בָּנִיתָ), are merely imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root*, is sometimes omitted before suffixes as בָּנִיתָ for בָּנִיתָ; and sometimes it becomes *otiant*, by reason of a Dag. euphonic, as בָּנִיתָ; and even falls out here also, as בָּנִיתָ.

(γ) *The Apocope Future* is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

		(1) Forms with a furtive vowel.		(2) Forms without a furtive vowel.		
		full form.	apoc. form.	full form.	apoc. form.	
Sing.	3	יָגַל (יִשְׁל)	יָגַל a	יָבַח (יִבְח)	יָבַח i	
—	2	תָּגַל	תָּגַל b	יָחַי (יִחְי)	יָחַי, יָחַי (יִחְי) j	
—	1	אָגַל	אָגַל c	יָחַי (יִחְי)	יָחַי, יָחַי (יִחְי) k	
Plur.	1	בָּגַל	בָּגַל d	יָחַי	יָחַי l	
ע' gutt.	3	יָשַׁע	יָשַׁע e	יָפַח (יִפְח)	יָפַח Job xxxi, 27. m	
—	2	תָּשַׁע	תָּשַׁע f	יָפַח	יָפַח, יָפַח in otio (§ 57. a) n	
פ' gutt.	3	יָעַשׂ	יָעַשׂ g	יָרַח (יִרְח)	יָרַח, יָרַח Ps. lxxii, 8. o	
	3	יָחַר	יָחַר h	יָשַׁח (יִשְׁח)	יָשַׁח p	

Note 1. *The Segholate forms in verbs* differ, in one respect, from those of nouns, etc.; inasmuch as verbs take Hhireq medial for a *penultimate* vowel; whereas nouns etc. allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholém, all pure. In the above table, a, e, and h, have Hhireq medial for a *penult* vowel.

Note 2. In the apoc. forms of the 2nd and 1st persons, sing. and plural, the Hhireq is prolonged into Tseri, so b, c, d; not יָגַל, יָגַל, etc. On the other hand, the third person very rarely has a Tseri in the penult, like יָשַׁל from יָשַׁל, under a.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ח and ק may take Hhireq, as in *k*.

Note 4. The nude apoc. forms in No 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קֶשֶׁט, גֶּרֶד, etc. The learner will observe, that the Hhireq under the Præform. is occasionally prolonged, and becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יִחַל *yi'hhld*, is only *furtive*, as the Dag. lene in ח shows.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words which have a final Yodh; e. g. יָדִי instead of יְדִי. or יָדִי, etc. See the ground of this, in § 120. *b*. So also יָדִי (written once יָדִי; § 125. *a*), from יָדָה.

Note 5. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. וַיַּעֲבֹד 2 K. i, 10. וַיִּכְרֹד 2 K. vi, 23.

Remark. The student will observe, that none of the Segholates in *Kal*, have the common form of two Seghols, as בָּלָלָה. In this respect the forms of *Kal* are distinct from those of *Hiphil*, which adopts the double Seghol, wherever the nature of the word permits.

(4) *Imp.* For the forms בָּלִי, בָּלִי, instead of בָּלִי, see § 118. Notes 1. 2. 3.

(5) *The act. Part. fem.* is בּוֹלֶלֶת (for בּוֹלֶלֶת § 118). Sometimes it assumes the form בּוֹלֶלֶת, plur. בּוֹלֵלוֹת, as if from בּוֹלֵל, of the form בּוֹלֵל, § 212. 6.

(6) *The pass. Part.* rarely as עָשׂוּ for עָשׂוּי, צָפּוּ for צָפּוּי. In *Kethib*, נִטְוִיּוֹת *netū-vōth*, *Qeri*, נִטְוִיּוֹת.

§ 284. In all the forms where Yodh radical is dropped, it is occasionally restored, either by a Pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147, for pause-accent. With *Nun*, יִרְבֵּי, יִרְבֵּי, and יִרְבֵּי. Emphasis, יִרְבֵּי Ps. lvii, 2. *Imp.* בָּעֲצֵי, Is. xxi, 12. With ח parag., also, Fut. אֶחָדָה.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and *Imp.* of verbs לָחַ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.

§ 285. NIPHAL. (1) *Præter* sometimes with Hhireq before ' ; as בָּלַח from בָּלַח, בָּלַח. In pause, בָּלַח from בָּלַח.

(2) *Inf. abs.* rarely as בָּלַח. *Inf. const.* very rarely, as בָּלַח, Judg. xiii, 21.

(3) *The fut. apoc.* here, merely drops the final ח with the preceding vowel.

§ 286. **PIEL.** (1) *Præter* sometimes with Hhireq before י; גָּלִיָּת. (2) The apoc. forms in this Conj., not only drop their final ׀ with its vowel, but also the Daghest forte from the middle radical (see Par.), because this letter now becomes a *final* one; § 72. The preceding vowel is sometimes prolonged, as וַיִּרְמָה=וַיִּרְמֶה.

(3) With Yodh restored; Imp. דָּלִיּי (for דָּלִי, § 73. Note 3). Fut. with Suff. הִתְדַּלִּי.

§ 287. **HIPHIL.** (1) *Præter* sometimes with Hhireq; as הִגְלִיתִי, הוֹלִיִּי. Sing. fem. 3rd pers. sometimes as הִגְלָה; comp. § 283. a. 1. In some cases the ׀ prefix takes Seghol; as הִחְלָה, הִחְלָה. Also as the Chaldee, הִחְלָה for הִחְלָה; comp. § 283. 3. a.

(2) *Inf. abs.* once as הִחְלָה. *Inf. const.* once, הִחְזָה for הִחְזָה, Lev. xiv, 43. (3) *Fut.* once, 3rd pers. plur. הִמְסִי *hîm-sîv*, like the Chaldee רָמִי, etc. Once הִמְחָה for הִמְחָה, Jer. xviii, 23.

§ 288. *Futures apocopate.* Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. וַיִּזְעַל, וַיִּזְחַח. Here the penult vowel is Seghol, or (under a Guttural) Pattahh. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 108.

(2) With nude apocope; as יִרְדָּה, יִרְדָּה, יִפְתָּה, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as הִלְרָב, הִלְרָב, instead of הִלְרָב, הִלְרָב, etc. With a Guttural, as הִלְרָב for הִלְרָב, etc.

§ 289. *Peculiar anomalies.* Such are the endings in (·), in Inf. Fut. and Imp.; e. g. Inf. Kal, הִיָּה *to be*; Piel, עֹפְרִי *opprimendo*; Hoph. הִפְרָה. Kal Fut. הִפְרָה, הִפְרָה. Piel, הִפְרָה. In Syr. and Chaldee, the Fut. ends in הִ or הִ, in these verbs.

§ 290. *Imitations of verbs* לִ; comp. § 279. (a) *Imitation in respect to the consonants*; e. g. רָצִיתִי for רָצִיתִי; גָּשָׁה Inf. abs. for גָּשָׁה, Imp. גָּשָׁה. So יִשְׁנָה, יִחְלָה, for יִשְׁנָה, יִחְלָה, שָׁנָה for שָׁנָה Piel; יִשְׁנָה for יִשְׁנָה, Ecc. viii, 1. (b) *As to vowels*; e. g. הִבְלָה for הִבְלָה, הִבְלָה for הִבְלָה; Piel Inf. עָנָה for עָנָה; Part. Niph. הִבְלָה for הִבְלָה.

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the Lexicographer. If he constitute roots both in לִ and in לִ, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius (very rightly in my apprehension), in his latest works, increases the number of the roots, and thus diminishes the anomalies.

§ 292. *Pilel* appears only twice, viz. in **נִאָחַד** (contract. **נִאָחַד**, § 119. c. 1), from **נָחַד**; and in **מִטְחָוּ** Part. const. plur., from **טָחַח**, *Pilel* **מִטְחָוּ**.

Hithpalel appears only in **יִשְׁחָדוּ**, Hith. **יִשְׁחָדוּ**, Fut. apoc. **יִשְׁחָדוּ** instead of **יִשְׁחָדוּ**, § 120. b. Inf. with **ח** parag. **יִשְׁחָדוּ**, 2 K. v, 18.]

Verbs Lamedh Tav.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with **ת**, the **ת** final of the root is inserted by a Dag. forte in the suffix letter; e. g. **פָּרַתִּי**, **פָּרַתְּ**, **פָּרַתָּ**, etc. So also, **הָמָה** *he died*, **הָמָתִי**, **הָמָתְּ**, etc.]

Verbs doubly anomalous.

§ 294. These are such as have two radicals (usually the first and third), which may be dropped, or assimilated, or may become quiescent; as **אָתַח**, **יָצַח**, **יָרַח**, **נָשַׁח**, **נָטַח**, etc.

Note. Very few cases occur, like **בִּוֵּחַ**, where two irregular letters come together. Two cases only occur of verbs irregular **וּ** and **עֵ**; e. g. **קָוַד**, and **נָכַס**; for which see Lexicon. The verbs **נָדַד** and **נָנַע**, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular **וּ**; and in regard to the *third* radical all the phases of verbs irregular **לָ**; see Par. XVII. seq.

§ 296. The following examples, and notes on the Paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs **פָּא** and **לָה**.

נִאָלַח, Hiph. fut. apoc. **נִאָלַח** 1 Sam. xiv, 24, for **נִאָלַח**.

נִאָפַח, Imp. **נִאָפַח** Ex. xvi, 23, by Syriasm for **נִאָפַח** (§ 119. d. 2); Fut. with suff. **נִאָפַחוּ** 1 Sam. xxviii, 24, for **נִאָפַחוּ**.

נִאָחַח, Præt., in pause **נִאָחַחִי** Jer. iii, 22; Imp. in pause, **נִאָחַחִי** for **נִאָחַחִי** (§ 119. d. 2. § 147); Fut., **נִאָחַח** Deut. xxxiii, 21, for **נִאָחַח**, the first **ח** being dropped, and final **ח** put for **ח**, § 290; **נִאָחַח** Is. xli, 25, for **נִאָחַח**. Hiph. Imp. in pause, **נִאָחַחִי** for **נִאָחַחִי**, § 119. c. 1. § 147.

(b) Verbs **פִּי** and **לָא**.

נִפְּאָח, Inf. fem. **נִפְּאָחָה** for **נִפְּאָחָה**, § 119. c. 1. Imp. **נִפְּאָח**, § 243. a.

(c) Verbs **פִּי** and **לָה**, Par. XVII.

נִלְּחַח, not found in Kal; Piel. Fut. **נִלְּחַחִי** Lam. iii, 53, for **נִלְּחַחִי**. Hiph. Fut. with **ח** retained, **נִלְּחַחִי** Neh. xi, 17; first person with suffix **נִלְּחַחִי**, Ps. xxxv, 18, and in pause **נִלְּחַחִי**, Ps. xxx, 13.

יָדָה, Fut. 1st pers. plur. with suff., יָדְנָם, Ps. lxxiv, 8.

יָדָה, Fut. apoc. יָדִיחַ, Ezek. xxxi, 7; *Popaal*, יָדְיָלִיחַ, Ps. xlv, 3.

יָדָה, Fut. 1. pers. with suff., יָדְרָם, Num. xxi, 30. Hiph. Fut. with suff., יָדְרָם, 2 K. xvii, 27; יָדְרָה, Ps. xlv, 8, etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The Paradigm exhibits in Kal and Niphal the forms of פָּנָה; in Hiphil those of פָּנְהָה, because the former does not occur in Hiphil.

Infinitive construct, פָּנְהָה for פָּנָה (§ 119. c. 1). Fut., פָּנְהָה, Ruth i, 14, without Aleph. Hiph. Fut., יָפְנִי, Ps. lv, 16, Kethib for יָפְנִי.

(e) Verbs פָּן and לָה, Par. XIX.

The three verbs פָּנָה, פָּנְהָה, פָּנְהָה, are all of this form. Kal. Fut. apoc. with Vav, וְפָנִי and וְפָנִי; 2 K. ix, 33. Niphal פָּנְהָה, Præt. 3 pers. plur. in pause, וְפָנְהָה, Num. xxiv, 6; Fut. 3 pers., וְפָנְהָה, Zech. i, 16; 3 pers. plur. וְפָנְהָה, Jer. vi, 4; from פָּנְהָה, Præt. פָּנְהָה, 2 Sam. xi, 15; פָּנְהָה, Job xxx, 8, with נ for ה, § 290, or perhaps the root is פָּנְהָה.

Hiph. Fut. with suff., as יָפְנִי, 2 Sam. xiv, 6; יָפְנִי, Job xxxvi, 18, etc. Fut. apoc. with Vav, וְפָנִי, etc. The Imp. also suffers apocope, and takes the forms וְפָנִי, וְפָנִי, which are of frequent occurrence.

§ 297. The verb פָּנָה has all the common inflections exhibited in Paradigm XX. But it has many forms *sui generis*, besides these. E. g. with suff., as וְפָנִי, פָּנְהָה; Fut. וְפָנִי for וְפָנִי. Fem. 3rd plur. וְפָנִי, with epenth. יָ. Also וְפָנִי, Deut. xxxiii, 16, for וְפָנִי; and וְפָנִי, 1 Sam. xxv, 34, for וְפָנִי. Hiphil sometimes takes epenth. וְפָנִי, as וְפָנִי, וְפָנִי, וְפָנִי. *Defectivé*, וְפָנִי for וְפָנִי.

Note. The verbs פָּנָה and וְפָנִי, are used only in *Hiphil*; where they are declined like פָּנָה.

Relation of irregular verbs to each other.

§ 298. In the irregular verbs, in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral פָּנ, have been formed פָּנָה, פָּנְהָה, פָּנְהָה, all of the same meaning. So also פָּנָה and פָּנְהָה; פָּנָה, פָּנְהָה; פָּנָה and פָּנְהָה; פָּנָה and פָּנְהָה; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same meaning, it happens in many cases, that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from וְפָנִי, *ivit*, is derived the Præt. and Part.;

while its equivalent, יָלַךְ, furnishes the Inf., Fut., and Imp. So יָלַךְ, as usual in *Kal*; but Pual יִלָּךְ, and Hith. יִלְכְּךָ, come from יָלַךְ.

Compare, in Latin, *fero, tuli, latum*; Greek, *φέρω, ὄσω, ἡνεκα*. It were to be wished that lexicographers would make a much more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

Pluriliteral Verbs.

§ 300. These are properly very few; and they are declined like the Conjs. Pilel and Pulal. The following list comprises the whole number that actually appear; viz.

(1) טָמַחַי, 1 pers. with suffix טָמַחַיְךָ, Is. xiv, 23. (2) בָּרַבֵּל, participle בָּרַבֵּלְךָ, 1 Chr. xv, 27, (3) בָּרַבֵּם, Fut. with suffix. יִבְרַבְּמֶנְךָ, Ps. lxxx, 14. (4) בָּרַשְׁוֹ, Job xxvi, 9. (5) רָמַשׁ, Job xxxiii, 25. (6) בָּתַרְדֵּה, 2 pers. fut. בָּתַרְדְּךָ, Jer. xii, 5; participle בָּתַרְדְּךָ, Jer. xxii, 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a triliteral root; as Pilel 3rd pers. fem. in pause רָעַנְנָהּ, Job xv, 32; Cant. i, 16, from רָעַן.]

PARTICIPLES.

§ 301. Participles are treated as adjectives, i. e. declined as nouns; which is common in other languages. Participles, in regard to case, tone-syllable, etc. follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* cases.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable* penult vowel. E. g. בָּרַבֵּחַ, מָסַבֵּחַ, מָלַחֵחַ, etc. are incapable of a Seghol. form, because the penult vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d*. But in Hiphil, the fem. Segholates are derived from an apoc. fem. form מִלְחָמָהּ, like the apoc. Fut. יִמְלִיחַ.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns, following verbs and governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. הָרַגְתִּי, instead of הָרַגְתִּי אֹנִי, *he killed me*; הָרַגְתֶּם, instead of הָרַגְתֶּם אֹתָם, *thou didst kill them*. Comp. Latin *eccum*, for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes; § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not govern words after them;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode, and participles, receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suff., פָּקַדְתִּי, *my punishment*, viz. that which I inflict; with a verbal suff. לְפָקַדְתִּי *to punish me*.

[§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes, or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant. In this shape they are appended, through all the tenses and moods, to forms of verbs which end with a *vowel*; see Note.

(b) To the simple form is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the Præter only.

(c) To the simple form is prefixed a vowel of the *E* class, viz.

Tseri or Seghol. In this shape they are appended to forms of verbs which end with a *consonant*, in the Fut. and Imperative.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel, there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the Nun is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

§ 309. The following table exhibits the suffixes as appended, (*a*) to verbs ending with a vowel in all the moods and tenses. (*b*) To those ending with a consonant in the Præter. (*c*) To those ending with a consonant in the Fut. and Imperative. (*d*) It exhibits also those suffixes which receive an epenthetic Nun.

(a)	(b)	(c)
Sing. common.	Præter.	Future etc.
1. אֲנִי	אֲנִי in pause אָנִי	אֲנִי
2 m. אַתָּה	אַתָּה in pause אָתָּה	אַתָּה &c. אָתָּה
2 f. אַתְּ	אַתְּ אָתְּ אֵתְּ	אַתְּ אָתְּ אֵתְּ
3 m. הוּא	הוּא	הוּא
3 f. הִיא	הִיא	הִיא
Pl. 1. אֲנִי	אֲנִי	אֲנִי
2 m. אַתֶּם	אַתֶּם	אַתֶּם
2 f. אַתְּ	אַתְּ	אַתְּ
3 m. הוּא poet. אֵינוּ	הוּא poet. אֵינוּ	הוּא poet. אֵינוּ
3 f. הִיא	הִיא	הִיא

Future with epenthetic Nun.

(d)	
Sing. 1. אֲנִי for אֲנִי &c.	Sing. 3 m. הוּא for הוּא, also הוּא
- 2 m. אַתָּה for אַתָּה &c.	- 3 f. אַתְּ for אַתְּ

§ 310. Notes on the table of suffixes. (1) In a very few instances, the Fut. has the suffixes אֲנִי, אַתָּה, like the Præter; and *vice versa* the

Præter. very rarely takes suffixes like the Future, viz. ^{וְ} and a few times ^{וְ}.

(2) The original *union-vowels* would seem to be Qamets and Tseri, which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic *Nun*, the two latter only are found. So also in ^{וְ}, which in pause becomes ^{וְ}.

(3) The 2nd pers. sing. fem. ^{וְ} in *b*, occurs but seldom; the more common form in the Præter is ^{וְ}, and without the tone ^{וְ}, as in the Future. The form with Parag. *Yodh* in *c*, occurs often in the later Psalms.

(4) The suffixes ^{וְ}, ^{וְ}, never take a *union-vowel*; nor does the suffix ^{וְ} or ^{וְ}, except in pause. The 3rd pers. sing. fem. of the Præter also takes suffixes, either *with* or *without* a *union-vowel*; see below § 312. 2.

(5) The forms ^{וְ}, ^{וְ}, ^{וְ} with a parag. ^{וְ}, are common in poetry. The form ^{וְ} is found as a suffix once, Ex. xv, 5; so in Ethiopic. The form ^{וְ} occurs in Deut. xxxii, 26.

(6) Instead of the fem. suffix ^{וְ} of the 3rd pers. plural, the masc. form ^{וְ} appears, specially after the sufform. ^{וְ} and ^{וְ}; perhaps in order that the fem. suffix may not be confounded with the parag. ^{וְ}; as ^{וְ}, Ex. ii, 17, for ^{וְ}; ^{וְ}, 1 Sam. vi, 10; Gen. xxvi, 15; Num. xvii, 3, 4; Josh. iv, 8; Hos. ii, 14; Prov. vi, 21. But ^{וְ} is used in Jer. xlviii, 7.

(7) The suffixes with epenth. *Nun* are occasionally found in the Imp. and rarely in the Præter; see No 1. above. In Chaldee, an epenth. *Nun* is always found before the suff. of the Fut. Imp. and Infinitive.

(8) Wherever there is a *union-vowel*, it uniformly *takes the tone*. The suffixes ^{וְ} and ^{וְ} always draw down the tone upon themselves, removing it two places if necessary, and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix ^{וְ} or ^{וְ}, when appended to verbs ending in a *consonant*, usually takes the tone. The 3rd pers. sing. fem. of the Præter is excepted; see Paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ^{וְ}, ^{וְ}, from ^{וְ}, ^{וְ}, etc. Others would seem to come from forms which are now obsolete in Hebrew; as ^{וְ} from ^{וְ}=^{וְ} *thou*, like ^{וְ} *I*; ^{וְ} from ^{וְ} etc. The form ^{וְ} still appears in Ethiopic, as a regular sufform. in the flexion of verbs.

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the *Nom. case*.

§ 311. The changes in the *vowels*, of the verb, occasioned by the suffix pronouns, are seen in the Paradigm. In the *consonants*, the following changes take place; viz. Præt. 3 fem. הָיָה becomes הָיָה ; the fem. הָיָה (הָיָה) becomes הָיָה ; 2. plur. masc. הָיָה becomes הָיָה ; as the Par. shows. The forms ending with הָיָה receive הָיָה in its room.

§ 312. *Notes on the Paradigm.* Kal. Præt. 3rd pers. masc. In הָיָה , as the tone is moved forward, the first vowel falls away, § 132; the second vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as הָיָה . In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the ult. of the verb; as הָיָה .

(2) Præter 3 fem. substitutes הָיָה for the final הָיָה , unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suff. begins with a *vowel* (which occurs only in הָיָה הָיָה), that the final הָיָה is taken away from this syllable (§ 90. 1.), which of course prolongs the Pattahh, § 130. E. g. with suff. הָיָה , הָיָה , where the Tseri of the suff. is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So with הָיָה הָיָה , it makes by the same rules, הָיָה , הָיָה .

Note. The suff. הָיָה and הָיָה sometimes assimilate their הָיָה to the final הָיָה of the verb; e. g. הָיָה הָיָה = הָיָה , 1 Sam. i, 24; הָיָה הָיָה = הָיָה , Jer. xlix, 24.

(3) Præt. 2 fem. exhibits the form הָיָה before a suffix (as stated in § 311); and in this way appears in the same manner as the 1 pers. sing. when it takes the suffix of the third pers. sing. and plural. The student will remark that here, and in the second pers. plur., a *union-vowel* is provided for the verb, by adopting the forms הָיָה , הָיָה .

(4) The Inf. most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical, and shortened. If the verb be הָיָה *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the Paradigm. The variety of punctuation, with suff. הָיָה , הָיָה , הָיָה , may also be there seen.

The Inf. of a verb Fut. *Pattahh* usually takes *Hhireq* under the first radical, before suffixes; as הָיָה in the Par.; but sometimes *Pattahh*, as הָיָה , הָיָה , etc. Verbs *Pe Gutt.* sometimes take a *Seghol* in the first syllable; as הָיָה , Ps. cii, 14.

The Inf. fem. *Segholate* takes suff. like nouns of Dec. XIII. *Hhireq*

is the usual vowel in the first syllable; e. g. רָשָׁתִּי, רָשָׁתָּהּ; but sometimes *Pattahh*, as שָׁבַתִּי, שָׁבַתָּהּ.

(5) *Future suffixes* are provided with a *union-vowel*, in most cases, where the verb ends with a radical letter; in which cases, the final Hholem or Tseri of the verb is dropped. But with suff. הָ, קָם, קָן, these vowels are retained and shortened, because they lose the tone. But verbs *Fut. Pattahh* retain this vowel, and prolong it before a union-vowel; as יִלְבֹּשׁ from יִלְבֹּשׁ.

(6) *Imp.* follows the analogy of the *Fut.* throughout; in regard to verbs *final Pattahh*, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) *PIEL* usually drops its final *Tseri* before a union-vowel, as in the *Par.*; but before הָ, קָם, קָן, it commonly shortens it into *Seghol*, or *short Hhireq*, as רָשָׁתִּי, רָשָׁתָּהּ; rarely into *Pattahh*, as רָשָׁתִּי, Deut. ii, 7. *Pattahh* final here remains, as רָשָׁתִּי.

(9) *POEL*, *POLEL*, etc., imitate *Piel* in their suffixes.

(10) *HIPHIL* appends suffixes to its *full* forms; not to the *apocopate* ones. Very rarely is the final vowel of the verb dropped; as in יִצְטָרֵם instead of יִצְטָרֵם.

Verbs Lamedh He with Suffixes.

§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Præter. 3 sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs, as to the הָ before the suffix.

Note 2. Suffixes, beginning with a consonant, sometimes cause the original *Yodh* to be restored; as יִמְלִיכֵם, יִמְלִיכֵם, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *Participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns, differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*,

properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-form of the noun, and shifts the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of Nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals*, or those derived from *verbs*; and *denominatives*, or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases, it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from Participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion (*nomen agentis vel patientis*); the latter denote action or passion (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simply action or passion. But to this principle, there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. פֶּרֶם a vine-dresser, from the primitive קָרַם a vineyard; מִזְמֶרֶת eastern, from the verbal מָזַם the east. The forms of these, resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) by adding to verbals the masc. termination, יָ, or the fem. יָהּ; e. g. שֵׁשׁ six, שֵׁשִׁית sixth; מוֹאָבִי a Moabite, from מוֹאָב; יִשְׂרָאֵלִי an Israelite, from יִשְׂרָאֵל, etc. Several adjectives, also, are formed in this manner; as נִבְרָרִי, fem. נִבְרָרָה strange, from נִבְרָר a stranger; מִזְמֶרֶת first, from מָזַם, etc.

(2) By adding יָהּ, which is usually of the fem. gender. E. g. מֶלֶךְ princeps, רֵאשִׁית principium. Words of this form are sometimes defectively written, as צִיִּצִּית from צִיִּצָהּ.

(3) Rarely by adding the terminations הָ, הַ, וֹ, and יָ. E. g. לֵוִי a lion, from לָוִי; מִזְבֵּחַ fire-offering, from מָשַׁח; בֹּזֵז a deceiver, from בָּזַל; אֲצִנְיָה a treasury, from אָצַן.

§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. צֶלֶת מָוֶת = מָוֶת צֶל *shade of death*; בְּלִיַּעַל *worthless*, from בָּלִי *not* and יַעַל *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 216. *b.* Very many of them are *composite*, and consist usually of two nouns, or of a noun and a verb. E. g. בִּנְיָמִין *Benjamin*, or *son of my right hand*; יְחִיָּהוּ *Jehoiakim*, or *Jehovah will exalt*.

Note 2. To the first word in composite proper names, a *Yodh* is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גָּבַר and אֵל; sometimes a *Vav*, as שְׁמוּאֵל *Samuel* or *name of God*, from שָׁם and אֵל. The name of God, either אֵל or יְהוָה, forms the beginning or the termination of a great multitude of Hebrew proper names.]

§ 318. *Gender of nouns.* The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words

§ 319. I. *Gender distinguished by form.* (*a*) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(*b*) The *feminine* is distinguished by adding to the masculine, either הַ, תַּ, תָּ, תִּ.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*, חַטָּאת *sin*; and עִבְרִי *a Hebrew man*, עִבְרִיָּה *a Hebrew woman*; קְשׁוּר *fem.* קְשׁוּרָה *incense*; מוֹדֵעַ *fem.* מוֹדֵעִת *acquaintance*. The fem. תִּ is appropriate to words with Gutturals at the end, § 141.

[*Note 1.* The following terminations of the feminine actually occur, but they are rare; viz. (1) הַ; as שְׁכֵנָה, for שְׁכֵנָה, § 122. 1. (2) תָּ; as זִמְרָה, poetic for זִמְרָה. (3) תִּ with the proper vowel Pattahh, and with the tone on the ultimate; as בְּקִינִית *emerald*, קִינִית *pelican*, Ps. cii, 6.

Note 2. The endings יָה and יָה are also *feminine*. They are contracted forms, for the full fem. יָהִי and יָהִי, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (*a*) Nouns which designate objects such as the following, are *masculine*, though they have a fem. termination.

(1) Names of men; as **יְהוּדָה** *Judah*. (2) Offices of men; as **פָּקִיד** *a governor*. (3) Nations; as **יְהוּדָה** the nation of *Judah*. (4) Rivers; as **אֲמָנָה** *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, though they have a masc. termination.

(1) Names of women; as **רָחֵל** *Rachel*. (2) Office or relations of women; as **אִמָּה** *mother*. (3) Countries; as **אַשּׁוּר** *Assyria*. (4) Towns; as **צֵידָה** *Tyre*. (5) Female beasts; as **אֶמְנָן** *a she-ass*. (6) Members of the body by nature double; as **אָזְנוֹן** *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as **יְהוּדָה**, *Judah* or *the Jews*, masc.; but **יְהוּדָה**, *the country of Judea*, feminine.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender, either in form or signification; as **בְּאֵר** *a well*; **תַּלֵּם** *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as **בַּת צֵידָה**, *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many fem. nouns have plurals of the masc. form, § 327. 1.

E. g. masc. **אָב** *a father*, plur. **אֲבוֹת**. Fem. **חֵטָה** *wheat*, plur. **חֵטִים** etc.

NOTE. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural; but the *gender* of both forms is the same, viz. it is the same as that of the singular.

[§ 323. *Formation of feminine nouns.* The addition of the fem. terminations (§ 319. b.) to the masc. forms, usually occasions some

change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) 1. The ending ן־ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 132. 133. (2) In nouns, etc. if the original word has more than one syllable, and is of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or, in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. *Segholates* receiving ן־ fem., assume the suffix-form in order to take it; see Par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ן־ . All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ן־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סִים	סִימָה	VI.	מִלְכָּה	מִלְכָּה (4)		עָץ	עֵצָה (3)
	תַּחְתּוֹנָה	תַּחְתּוֹנָה		גִּבְעָה	גִּבְעָה (4)	VIII.	תָּמָר	תְּמָרָה (3)
II.	מוֹצָא	מוֹצָאָה		אֶמֶר	אֶמְרָה (4)		גֶּחַל	גִּחְלָה (3)
III.	בְּדוּלָה	בְּדוּלָה (1)		עֲגֹלָה	עֲגֹלָה (4)		כֶּן	כִּנָּה (3)
	מְרוֹקָה	מְרוֹקָה (1)		אֶכָּל	אֶכְלָה (4)		דָּלָה	דִּלְתָה (3)
	עֲצוּמָה	עֲצוּמָה (1)		חֶזֶק	חֶזְקָה (4)		בִּזָּה	בִּזְתָה (3)
	בְּרִיאָה	בְּרִיאָה (1)		עֹלָה	עֹלָה (4)		גִּנָּה	גִּנְתָה (3)
	מְקוּמָה	מְקוּמָה (1)		צִידָה	צִידָה (4)		שָׂרָה	שָׂרָה (3)
IV.	נָקָה	נָקָה (1)	VII.	אֶרֶץ	אֶרֶץ (2)	IX.	יָפָה	יָפָה (5)
V.	זָמָה	זָמָה (1)		מוֹקֵד	מוֹקֵדָה (2)		מְרָאָה	מְרָאָה (5)
	יָעָה	יָעָה (4)		דָּעָה	דָּעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see Par.), so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI. E. g. יָרֵךְ, fem. יָרֵכָה; יָעַל, fem. יָעֲלָה. For the form מְרוֹקָה fem. מְרוֹקָה, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. חֲפָצָה, חֲפָצָה; עֲבָרִית, עֲבָרִית, etc.

(c) The Segholate endings, ה־ , ת־ , (1) Affect the *penult* vowel, in the like manner with ן־ ; see above, a. (2) They change the ultimate *mutable* vowel; according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ, אִשָּׁה; נָחֶשׁ, נָחֶשֶׁת; שְׁלֹשׁ, שְׁלֹשֶׁת; גִּבִּיר, גִּבְרִית, etc.; see § 127 Except.

Note. The Fem. *Segholate* form is *usually* chosen for the *const.* state; while פָּ is more common in the *abs.* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. IX. are not susceptible of fem. Seghol. endings. Nouns in Decs. VIII. omit the Dagħ. in the doubled letter, when they assume the Seghol. form; e. g. שֵׁשֶׁת, שֵׁשִׁים.]

§ 324. *Formation of the plural.* The Hebrew, like the Greek, has three numbers, viz. the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually, by annexing to the singular, (1) יִם. (2) ם simply, in some words ending in י.

E. g. (1) סוּס, plur. סוּסִים. (2) נָכָרִים, נָכָרִי; also as לוֹי, plur. לוֹיִם. But the plur. ending, as might be expected, is sometimes written *defectivé*; as תַּנְיִינִים, תַּנְיִינִים idem, § 63.

(b) *The unusual forms of the plural*, are (a) יָן; e. g. מַלְאָכִי, plur. מַלְאָכֵי, Prov. xxxi, 3. (b) יָ; e. g. חֲלֹנִי, plur. חֲלֹנֵי, Jer. xxii, 14. (c) Perhaps יָ; e. g. מִנִּי, plur. מִנֵּי, Ps. xlv, 9. The forms *a* and *b*, coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations הָ, תָּ, תֵּ of the fem. sing. into וֹת, and by corresponding vowel-changes.

E. g. תּוֹרָה, plur. תּוֹרוֹת; מַגֵּלֶת, plur. מַגֵּלוֹת; טַבַּעַת, plur. טַבַּעוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural, as if it were a radical; e. g. דָּלָה, fem. plur. דָּלָהּ.

(b) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בָּאֵר, plur. בָּאוֹרוֹת, § 320. Note 2.

(c) By changing יָת into יוֹת, as עֲבָרִית, plur. עֲבָרִיּוֹת; and וֹת into יוֹת, as מַלְכוּת, plur. מַלְכוּתֵי.

Note. The plurals under *c*, appear to be derived from obsolete forms of the sing. in יָתָה and יָתָה. Nouns of these classes sometimes also form their plural after the usual manner; as חֲנִיכָה, plur. חֲנִיכִים and חֲנִיכוֹת; זָנוּת, plur. זָנוּתִים. The plural ending of the fem. form, also, is sometimes written *defectivé*; as קָלוֹת for קָלוֹת, etc.

[§ 327. **HETEROCLITES.** Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

- (1) Such as are masc., and yet have plurals of the fem. form and masc. gender, e. g. מָבֹרֶת, מָבֹרֶת, § 322. and the Note. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עֹלָה *owl*, הָאָהָה *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic), a *pluralis pluralium*, i. e. a plural formed by a second plur. additional to the first one; e. g. מְבֹרָה *a high place*, plur. מְבֹרֹת, plur. pluralium מְבֹרֹתִים.]

§ 328. *Formation of the dual.* This is usually formed, by adding the termination יָם (יָ) to the forms of the sing.; e. g. (a) To masculines without change. (b) To feminines in הָ, after changing the final ה into ת.

E. g. (a) יוֹם, יוֹמִים. (b) יָרֵךְ, יָרֵכַי. In nouns of Dec. VI., the dual ending is appended to the suff. form; as רֶגֶל, רֶגְלַי, see Par.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דִּתָּן for דִּתָּיִן, יָרֵכְתָּם for יָרֵכְתָּם, יָדַי for יָדַיִם. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects, as are double either by nature or by custom.

[E. g. יָדַי *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body, which by nature are double, have also a plural as well as dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפָּיִם *hands*, כַּפּוֹת *handles*.

Note 1. In a few instances, the dual form stands, instead of the plural, for a greater number than two. E. g. שֵׁשׁ כַּנְּפָלִים *six wings*; שְׁלֹשׁ שֵׁנִים *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases, it is difficult to show the reason of the dual form; as צֶהְרָא *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens*, and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of common gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. *חומות walls*, dual *חומתים two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

§ 332. *Construct state.* The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns, in such a relation, are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance (if it be capable of contraction), so that the stress of voice may be transferred to the second.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing., the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in *תָּ*, change this ending into *תִּ*; as *יִרְאָה*, const. *יִרְאֵת*. Other feminines singular suffer no change of their consonants.

(c) The plur. ending *ים* and the dual *ים* become *י*; as *סוֹסִים*, const. *סוֹסִי*; *יָדַיִם*, const. *יָדַי*.

(d) Plurals in *ות* suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state; see § 341. seq.

§ 334. *Suffix state.* This is that form of nouns, to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קול *voice*, קולו *vox ejus*.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent, in general, to nouns in the *Gen.* case, and as putting the noun to which they are suffixed into a kind of *regimen*, or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the Paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs § 304. seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129. seq.

§ 336. Noun-suffixes (like those of verbs § 307. seq.) have generally three different forms, adapted to the *ending* or *number* of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To the simple form of some of the suffixes, is prefixed a union-vowel, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a union-vowel; and all of them, except that of the first person singular, insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the *first* column (a), containing those which are attached to nouns *singular* ending with a *vowel*; the *second* (b), those which are attached to nouns *singular* ending with a *consonant*; the *third* (c), exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

Sing.	(a) Simple form.	(b) With un. vowel, etc.	(c) Suff. to nouns plural.
1. <i>my</i>	אֲנִי	אֲנִי	אֲנִי
2 m. <i>thy</i>	אַתָּה, אַתְּ	אַתָּה, אַתְּ	אַתָּה
2 f. <i>thy</i>	אַתְּ	אַתְּ	אַתְּ, אֵיכָּל
3 m. <i>his</i>	הוא	הוא, הוּא	הוא, הוּא poet.
3 f. <i>her</i>	היא	היא, הִיא	היא
Pl. 1. <i>our</i>	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ
2 m. <i>your</i>	כֶּם	כֶּם	כֶּם
2 f. <i>your</i>	כֶּן	כֶּן	כֶּן
3 m. <i>their</i>	הֵם	הֵם poet. מוֹ	הֵם poet. מוֹ
3 f. <i>their</i>	הֵן	הֵן, הֵנָּה { הֵנָּה	הֵן

Note 1. *Unusual suffixes to nouns singular.* Sing. 2 masc. אַתָּה, Ps. cxxxix, 5; אַתָּה, Ps. x, 14. 2 fem. sing. אַתְּ, Ezek. v, 12; אַתְּ, Ezek. xxiii, 28. 3 fem. אַתְּ without Mappiq, Num. xv, 28; אַתְּ, Ezek. xxxvi, 5 for אַתְּ. Plural 1 pers. אֲנֵנוּ, Ruth iii, 2; Job xxii, 20. 2 fem. אֵיכָּל; Ezek. xxiii, 48. 3 masc. הֵם, 2 Sam. xxiii, 6. 3 fem. הֵנָּה 1 Kings vii, 37.

Note 2. *Unusual suffixes to nouns plural.* Sing. 2 masc. אַתָּה, Nah. ii, 14. 3 masc. אַתָּה, Ps. cxvi, 12, Chaldaic. 3 fem. אַתְּ, Ezek. xli, 15, for אַתְּ. Plur. 2 fem. אֵיכָּל, Ezek. xiii, 20; 3 masc. אֵלֵינוּ, Ezek. xl, 16; 3 fem. אֵלֵינוּ, Ezek. i, 11; all with אַתְּ paragogic.

Note 3. The suff. אֵי, joined to a noun ending with אֵ, usually coalesces with it; e. g. אֵי a nation, אֵי my nation; but sometimes as אֵי my fruit.

Note 4. The sing. forms, 3 pers., הוּא, הִיא are appended to nouns of Dec. IX. מוֹ is parag. for אֵי, § 125. c.

Note 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as אֵיכָּל for אֵיכָּל, אֵיכָּל for אֵיכָּל, Gen. iv, 4. אֵיכָּל for אֵיכָּל, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; אֵיכָּל for אֵיכָּל, Ps. cxxxii, 12; אֵיכָּל for אֵיכָּל, Deut. xxviii, 59; אֵיכָּל for אֵיכָּל, etc. (3) *Vice versa*, plur. suff. are sometimes appended to the singular; e. g. אֵיכָּל for אֵיכָּל, אֵיכָּל, thy building, for אֵיכָּל, Inf. noun from אֵיכָּל, Ezek. xvi, 31. os. 2 and 3, are doubtless oversights of transcribers.

Remark. The suffixes, כֶּן, כֵּן, חֶן, חֵן, are called *grave*, because they always bring down the *tone* upon them. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, but do not allow it to take the *tone*. In all other cases, without exception, the union-vowel takes the *tone* upon itself. The sing. suff. ך takes the *tone* when preceded by a consonant; and loses it when preceded by a vowel. Other suffixes are called *light*.]

§ 337. Feminines in חֶן, in order to receive suffixes, change the final ח into ת.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. דָּבָר, plur. דְּבָרִים, with suff. דְּבָרַי. So חֶן, dual חֲנִי, with suff. חֲנֵי.

§ 340. *Notes on Par. XXIV.* This Par. shows the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes in connection with a masc. noun, ending with a consonant. A fem. noun, terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner, in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אֵל in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has *Yodh*, as if from a form אֵלִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אֵל is אֱלֹהִים; which takes suffs. like the plur. of אֱלֹהִים.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in חֶן and חֵן with suffixes, see § 390 and Dec. XIII. in the Paradigm of nouns.

Vowel changes in declension of Nouns.

§ 341. As Regimen, and the suffix state, usually either change the tone of words, or occasion contraction in the method of uttering them, it follows, of course, that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the Consonants, see § 333.

§ 342. *Laws of the vowel changes.* (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away: in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. אֶלֶף , plur. אֶלְפִים ; with suff. אֶלְפֵי , אֶלְפֵיךָ ; and so with all the suffs. which are either monosyllabic, or being dissyllabic, have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֶלֶף , אֶלְפִים , אֶלְפֵי , אֶלְפֵיךָ , etc. See Par. of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their *abs. form* is an artificial one (§ 141), assume their original ground-form, in order to receive suffixes, or to make the dual; e. g. *abs.* אֶלֶף , with suff. אֶלְפֵי , dual אֶלְפֵי .

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as אֶלֶף , אֶלְפִים . (2) In the const. state; as אֶלֶף אֱלֹהִים , *the word of God*. But in Dec. VI., the const. state remains unchanged, on account of the artificial form of the word (*supra* Note 1.) In Dec. VII. words in the const. state *often* (but not always), remain unchanged; see Par. of Dec. VII.

Note 2. The suff. אֶלְפֵי allows of two different forms in the noun to which it is appended; e. g. (1) It shortens the ultimate vowel; as אֶלֶף name, אֶלְפֵי thy name. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course requires the previous vowel to be long; as אֶלְפֵי thy word.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as אֶלֶף . (2) By const. state, as אֶלְפִים *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns, having forms like masc. ones, are declined in the same manner. Besides the usual

changes in the *penult* vowel, as in masc. nouns, feminines in הָ, (1) Before a suff. beginning with a vowel, change הָ into ת. (2) Before a suff. beginning with a consonant they both change the הָ into ת, and shorten the vowel immediately preceding the ת.

E. g. (1) שָׁחַד, with suff. שְׁחַדְתִּי. (2) שְׁחַדְתֶּם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

§ 344. *General rule respecting suffixes attached to the PLURAL.* (1) In masc. nouns plural, *light* suffixes are attached to the *abs.* state; *grave* suffixes (§ 336. Remark) to the *const.* state. (2) In *fem.* nouns plural, *all* the suffixes are attached to the *const.* state.

Characteristics of Declension.—Nouns Masculine.

§ 345. *The first declension* of nouns comprehends all, whether monosyllabic or polysyllabic, whose *vowels* are *all immutable*.

E. g. עֵיר, קָה, גֵּר, פָּתַח, אֲבִיּוֹן, מַלְכוּת, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוּלִי, לְבַשׁ, etc. the vowels are obviously immutable; but the vowels in פָּתַח, פָּרָשׁ, etc. can be known to be immutable only from a Lexicon, or from a knowledge of etymology.

§ 346. *Notes on the Paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. חָרָשׁ, const. חָרַשׁ, Dec. II.; but plur. const. חָרָשִׁי, Dec. I. The Lexicons note such. (3) Some few nouns, having ה in the *abs.* state, exchange it for ו in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns, with a final Guttural and Pattahh furtive, are declined.

§ 347. *The second declension* includes nouns with *final Qamets* or *Pattahh pure* and *mutable*, whether monosyllables, or polysyllables with preceding vowels im-

§ 348. *Changes.* In the const. state singular, before the grave suffixes, and sometimes before ך, final Qamets goes into Pattahh, § 342. *b.* In the plural, the final vowel falls away in the const. state, and before the grave suffixes, § 342. *c.*

Remarks. (a) The penult vowel in nouns of this Dec., being *immutable*, of course is not affected by either regimen or suffixes. (b) Final Qamets, also, in many words is *immutable*, although it cannot be distinguished by the mere appearance; e. g. מורשׁ, plur. const. מורשׁי, etc. of Dec. I. Etymology and the Lexicons determine such cases. (c) Some nouns with final Qamets mutable, belong to Dec. VIII.; e. g. םך, plur. םיך, etc. The mode of declension, and of appending suffs. etc., enables the student easily to distinguish cases of this nature.

§ 349. *Notes on the Paradigm.* (1) Under *a*, ךְּמֶכֶּךְ (for ךְּמֶכֶּךְ) is *sui generis*. So from ךְּ hand, we have both ךְּמֶכֶּךְ and ךְּמֶכֶּךְ. (2) Cases like *c* and *d*, with final Pattahh, are rare. Only the forms of the *plural*, determine the declension to which they belong. (3) Some participles in Niphal, from verbs מִלֵּךְ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. מְלִיכִים, instead of מְלִיכִים; and such forms of participles as מְלִיכִים, probably have a ground-form like מְלִיכִים.

§ 350. *The third declension* comprises all nouns which have an *immutable* vowel in the final syllable, and Qamets or Tseri, *pure* and *mutable*, in the penult.

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like מְלִיכִים etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. מְלִיכִים = מְלִיכִים, Dec. I. The Lexicons, and etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in מְלִיכִים, etc. with Qamets impure.

§ 352. *Notes on the Paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghesch forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print show. (2) The Seghol, under ך in const. מְלִיכִים, is occasioned by the Guttural; so מְלִיכִים, etc. But ך also takes Hhireq short, as const. מְלִיכִים. (3) As to the exchange of Hholem for Shureq, in *f*, *g*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under ך in the

sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as belonging to Dec. III. (5) In *h*, the short form in the const. state (גֶּדְהוֹל *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases, as קִדְוִי, plur. קִדְוִיִּם, it is probable that the ground-form of the plural is like קִדְוִי. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. קִרְיָם, const. קִרְיָם, as of Dec. III.; but plur. קִרְיָיִם, as of Dec. I.

§ 353. *The fourth declension* includes all dissyllabic nouns with *Qamets pure* in the ultimate, and *Qamets* or *Tseri pure* in the penult.

§ 354. *Changes.* (*a*) Out of the ground-form, the penult vowel always falls away. (*b*) In the const. sing., before the grave suffixes, and sometimes before ך, the final *Qamets* shortens into *Pattahh*, § 342. *b*. (*c*) In the plur. const., and before the plur. grave suffixes, both the vowels of the ground-form fall away, § 342. *c*; and then a new vowel, viz. *Hhireq* or *Pattahh*, is inserted, § 137. § 138.

§ 355. *Notes on the Paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The Lexicons will determine their nature. (2) The examples, *c, d, e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in their first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of קִנְיָן, in *f*, with a *Pattahh* for the first vowel. (4) Nouns of the form *g*, derivatives of קָנָה, belong in general to Dec. III., having the final *Qamets* immutable. But in some few cases, like קִנְיָן, the final *Qamets* is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. *Segholate* form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.

§ 356. *The fifth declension* comprehends dissyllabic nouns with *Tseri pure* in the ultimate, and *Qamets pure* in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

§ 358. *Notes on the Paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to present usage. (2) The Seghol forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh, in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivatives of לָלֵךְ, like מְלַל, which apparently belong here, have a Tseri immutable, and belong to Dec. III. The same is the case with a considerable number of other nouns, and participials; e. g. יָשַׁן, יָדָה, יָדָה, יָשַׁן, יָדָה, יָשַׁן, יָדָה, etc. all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עָקַב, const. עָקַב, Dec. III.; but plur. const. עָקַב, Dec. V.

§ 359. *The sixth declension* comprises dissyllabic nouns, which have the tone on the penult, and a *furtive* vowel in the final syllable.

In other words, this declension includes all *Segholate* nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings לָהּ, לָהּ, which belong to Dec. XIII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhíreq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מְלַל, original form מְלַל, with suff. מְלַל, etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the original form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the original vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is pure in all cases, and mostly short. It is

either of the *A*, *E*, or *O* class; as (1) מִלֵּךְ. (2) סִפֵּר, חָלַק, סִפֵּר. (3) קָדַשׁ, קָדַשׁ, קָדַשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed to Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

§ 363. *Notes on the Paradigm of the A Class.* (1) All these, having *Patahh* under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, show the manner in which Gutturals influence the form of these Segholates, § 141. (3) The const. form of *c*, viz. וְרַע, like that of Dec. V.), is not usual. (4) A few words belonging here, retain the *original* ground-form; e. g. מִצֵּי, מִשֵּׁי, מִדֵּי (not מִדֵּי), etc.

§ 364. *Notes on the E Class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the *Tseri* would be changed into Seghol, § 142. *d*; but *Tseri* often remains. (2) The examples *f*, *g*, exhibit the influence of ע Guttural; the example *h*, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like מְהִירָה from מְהִיר. (3) The student will not fail to note, that although such nouns as מְהִיר, מְהִיר, etc. exhibit, in the abs. state, the same appearance as those of the *A* class, viz. מְהִיר, etc., yet in the *suff. state*, the difference in the *original* vowels is at once discerned; e. g. מְהִיר, מְהִיר, but מְהִיר, מְהִיר, etc.

(4) *Original* forms are sometimes found here; as מְהִיר, מְהִיר, etc.

Remark. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. מְהִיר, מְהִיר, etc. see *Lex*.

§ 365. *Notes on the O Class.* (1) The examples *i*, *j*, exhibit the two short vowels (in the suff. state), which correspond to the Hholem of the abs. state, and from which this Hholem is derived. (2) In *k*, *l*, the influence of ע Guttural is seen. For the form of the suff. state מְהִירָה *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. מְהִירָה, from מְהִירָה, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. and light suff. state; an occurrence very rare among nouns of this class.

Anomalies. The nouns מְהִיר, מְהִיר, מְהִיר, exhibit some anomalies in regard to their vowels; e. g. plur. מְהִירָה *shō-rā-shīm*, מְהִירָה

qǝ-dā-shim, אֶחָדִים etc. Also בָּהֶן, נָה, נָכָה, have anomalous plurals; see the Lex. on these words.

An original form here is קֶשֶׁט.

§ 366. *Segholates of verbs ע" and ע".* (a) *Those of the A Class* have two forms, viz. with middle ך (as in *m, n*), which, out of the abs. state, quiesces in Shureq or Hholem, as in the examples; or with middle ם (as in *o, p*), which out of the abs. state, quiesces in Tseri or Hhireq. The forms like מְנַחֵם, מְנַחֵם, with Qamets for a penult vowel, without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ך, in proper Heb. nouns. Some of the forms, like מְנַחֵם, have a regular plural.

(b) *Those of the E Class* all belong to Dec. I., and quiesce in Tseri or Hhireq; as מְנַחֵם, מְנַחֵם, etc., the Segholate form not being admissible here.

(c) *Those of the O Class* all quiesce in Hholem or Shureq, in the singular, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form מְנַחֵם is equivalent to מְנַחֵם, and מְנַחֵם=מְנַחֵם.

§ 367. *Segholates derived from verbs מ"ו*, imitate the Inf. Segholates. The root of verbs מ"ו is properly מ"ו or מ"ו, § 280. Hence, as neither ם nor ך, at the end of a word, will bear a furtive vowel before them, § 120. b, (so that we cannot write מְנַחֵם, מְנַחֵם), the form of the word is changed, so as to accommodate the nature of the final ם or ך, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining those peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The Par. exhibits the change which a pause accent. produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent ם and ך, here, do *not* make their vowel *immutable*. The general law of the vowel yields here, to the law which respects the form of the noun in the suff. and plur. state. Forms like מְנַחֵם=מְנַחֵם, are not found in the suff. or plur. state, in our present Hebrew.

§ 368. *Infinitive Segholates*. So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of mere nouns with such forms as מְנַחֵם, מְנַחֵם, מְנַחֵם, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as קֶשֶׁט. The examples *x, y, z*, exhibit the modes of declining *nouns* of this

sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc. they conform altogether to the model of Segholates.

§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take, in the first syllable, the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, עֲשָׂרִים instead of עֲשָׂרִים; so שְׁבַע, שְׁבַעִים; שְׁלֹשׁ, שְׁלֹשִׁים; דְּלָזִי for דְּלָזִי. Forms like שְׁמֹנִים for שְׁמֹנִים; חֲבָדִים for חֲבָדִים, etc. sometimes occur.

Note. In the plur. construct, Daghes forte *euphonic* is not unfrequent; as חֲבָדִי for חֲבָדִי, עֲשָׂבֹת for עֲשָׂבֹת, § 73. Note 3. Some other singularities of particular words, are noticed in the Lexicons.

§ 370. *Segholates with a paragodic פֿ.* This is appended, like the light suffixes, to the original form of the word; e. g. אֲרָצָה, אֲרָצָה; לֵלִי, לֵלִי; שְׁבַע, שְׁבַע, etc., the tone uniformly remaining on the penult.

§ 371. *The seventh declension* comprises nouns with *Tseri pure*, which are either monosyllabic, or have the preceding vowels *immutable*.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases, it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

§ 373. *Notes on the Paradigm.* (1) This declension includes most of the *active* participles, in their masc. forms; which are declined like *b*, *c*. The Part. of verbs לִ Gutt., are declined like *d*. (2) The forms like *d*, *e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns לִ Guttural, but appear in several other nouns; e. g. מְבַרֵּךְ, const. מְבַרֵּךְ. It is peculiar here, that a number of nouns, which take a final *Pattahh* in regimen, throw away the preceding *Pattahh*, in such a case, and take a *Hhireq*; e. g. מְבַרֵּךְ, מְבַרֵּךְ; מְרַבֵּץ, מְרַבֵּץ, etc. Probably this may be in order to avoid two *Pattahhs* in mixed syllables, immediately in succession. (4) The case *e* presents *Seghol* before the consonant suffix; as in some few cases is the usage.

(5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained, in monosyllabic words; as in the example *g*. Comp. § 358. 4.

(6) Some nouns, as בַּר, זֶן, מֵר (obs. root), lose their vowel in the suff. state, and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זָנִים, מְתִים.

(7) Some nouns with final Hholem pure, are inflected in the same way; e. g. אִשְׁפָּל, plur. אִשְׁפָּלוֹת; הִדְקָד, suff. הִדְקָדִי. Peculiar is plur. גְּמֹרֶת, plur. pluralium גְּמֹרֶתִים.

§ 374. *The eighth declension* includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive accession.

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the *Daghesh forte* of the final letter to appear; and, if such accession takes the accent, the final long vowel (if pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָע; as רֶחֶק, עֹז, דָּל, חֶזֶן, etc.; and also the participles of those verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped or assimilated to the final one; as לֵב for לֶבֶב; Inf. הָתַר for הִתְתַּר, etc. (c) Some words which are either primitive or derived from a Pilel form of verbs; as גְּמֹל, קֶטֶן, etc.

§ 376. *Notes on the Paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as יָ, Qamets is retained. (2) In *c*, the exchange of Pattahh for Hhireq, in the suff. state, e. g. מֵדִי, is peculiar, and is found in but few cases. (3) In *d*, the *Tseri* sometimes goes into Pattahh; as גֶּן, עֵנִי; עֵר, עֵרִי, but with הָ parag. עֵרֶה. In like manner, Seghol goes into Hhireq short; as פֶּרֶז, פֶּרֶזִי. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (3) Nouns of the forms in *i*, make the const. in יָ, except in the phrase יְהוָה יְהוָה. Nouns in יָ double

the Yodh; as לַי, לַיִּי. (7) When the final letter is a Resh or a Guttural, and cannot be doubled, the compensation for Daghes excluded is as usual; see in *j*, *k*, and also in § 112. For *k*, see § 112. Note.

Note. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. מֶלֶךְ, מַלְכִּי, etc.; for which see the Lexicons.

General Remark. Nouns of various declensions, as to the nature of their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles, adopted respectively in other declensions.

§ 377. *The ninth declension* comprises all those words ending in מֶלֶךְ, which are derived from verbs מֶלֶךְ.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc. the ending מֶלֶךְ is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the Paradigm.* (1) It is only the final ending מֶלֶךְ, which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel-changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel, Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

§ 380. *The tenth declension* includes all nouns with the feminine ending מֶלֶךְ, and the preceding vowels *immutable*.

§ 381. *Changes.* In the const. state מֶלֶךְ becomes מֶלֶךְ; before suffixes, it becomes מֶלֶךְ or מֶלֶךְ. The plural is usually מֶלֶךְ.

§ 382. *Notes on the Paradigm.* (1) In regard to the fem. ending מֶלֶךְ, in the abs. state, although its vowel coalesces with a Quiescent, and on general grounds would be immutable; yet, in this case, the laws of vowels yield to the demands of case or relation, i. e. a change of the vowel is effected, by a more imperious law which requires a change, in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it.

(2) The student will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

§ 383. *The eleventh declension* comprehends all nouns with the fem. ending תָּ , and a *mutable Qamets* or *Tseri* in the penult syllable.

§ 384. *Changes.* These are the same, by reason of declension, as in Dec. X.; except that here, the mutable vowel of the penult falls away in the const. state and before suffixes.

§ 385. *Notes on the Paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X, with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns (of Dec. XI. in the abs. state) conform out of this altogether to Dec. XIII.; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are noted in the Lexicons.

§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but really to Dec. I., because the penult vowel is immutable; e. g. אֶלֶף , הֶלֶף , גֶּלֶף , בֶּרֶךְ etc.; all such a good Lexicon notes.

(2) A few nouns, by usage, are employed as belonging both to Dec. X. and XI.; e. g. יָפֵחַ , const. יָפֵר , suff. יָפְרֵי Dec. X.; so נִבְלָח , const. נִבְלֵת , suff. נִבְלֵתִי , Dec. X., commonly as נִבְלֵת , נִבְלֵתִי , etc. The Lexicon should designate such.

§ 387. *The twelfth declension* includes all those fem. nouns in תָּ , derived from Segholates of Dec. VI.

The feminine ending is attached to the *original* masc. form of the Segholate, as מִלְכָּה , fem. מִלְכָּת ; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the Paradigm.* (1) The example *a*, is a derivate of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e*, exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There are a number of nouns, which to appearance belong to this declension, e. g. מִצְנֵחַ , מִרְאָה , etc., but which in reality

belong to Dec. X. The plural at once distinguishes them; e. g. plur. **מִצְוֹת**, not **מִצְוֹת**, etc. as it would be in Dec. XII.

§ 390. *The thirteenth declension* includes all fem. Segholates in $\Pi_{\overline{\tau}}$ and $\Pi_{\overline{\tau}}$; i. e. all those which have the tone on the penult, and a furtive vowel in the final syllable.

The furtive vowel here is Seghol or Pattahh; and, as it is *factitious*, it appears only in the abs. and const. state. The *original* vowel re-appears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and Participles in ʔ or ʔ_, fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

§ 392. *Notes on the Paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class; *b, c*, those of the *E* class; *d, e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. forms are declined as in *f, g*.

Remark. Some nouns of the *E* class take *Pattakh*, in their final syllable before a suffix; e. g. יִנְקָהּ, יִנְקָהּ; Inf. form, שָׁבַת, שָׁבַת, Ps. xxiii, 6.

Nouns of the Dual number.

§ 393. These are exhibited in Par. XXVII. (a) From the Par. it appears, that the const. state of the Dual is the same as that of the plur. masc. in מִי. To this form the grave suffixes are attached, as in the plural; see § 344. (b) The Dual, in general, effects the same contraction of the vowels of the sing. ground-form as the plural; but in Dec. VI., the contraction is still greater; e. g. מִיָּדָי, Dual מִיָּדָיִם; the plur. would be מִיָּדָיִם.

Note. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *const.* form. The nouns מִשְׁפָּחָה and מִלְּבָב, are of the *dual* form, but are used as *plurals*.

Nouns with Anomalous forms.

§ 394. Such are אֵשׁ, אָמַח, אִישׁ, אַחֲרִית, אֶחָד, אָח, אֵב, בֵּית, בֶּן, רֹאשׁ, פֶּה, עֵיר, מִים, פְּלִי, יוֹם, חָם, בֵּת, בֶּן; the peculiar derivative forms of which the Lexicon exhibits.

(2) The *sheva* letter, when

NUMBERS.

§ 383. *Notes on the cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers are of a compound form, joining the word עשר in the masc., and עשרה in the fem. From 3—10 however, the primitive forms are

§ 384. *Changes.* while the derivate forms (in חָ and חֶ) are of declension, *sheva*

table vowel of the cardinal numbers are of a compound form, joining the word עשר in the masc., and עשרה in the fem. These numerals, thus formed, have no const.

§ 385. *Notes on the cardinal numbers.* or adverbially, with other nouns. the analogy of Dec. XI. and XII. are found only in the above dergoes the mutation. derived from עשר ten; somewhat like (2) In *c, d, e*, after *sheva* thirteen, fourteen, etc.

two Shevas at the beginning of the plural forms of the Dec. XI. in the *sheva* gender, and have no const. state. XIII.; so that only the units are to be expressed, they may to Dec. XIII. Such as עשרים and עשרים

§ 386. *Remarks.* (1) really to Dec. I., because the forms of the word אחד pre-
האחד, הָאֶחָד, הַאֶחָד, etc.

(2) A few nouns, by the forms of חָ and חֶ with the same Dec. X. and XI.; e.g. רֶבֹּעַ, רֶבֹּעַ, רֶבֹּעַ, etc. by the forms of רֶבֹּעַ, רֶבֹּעַ, רֶבֹּעַ, etc. const. רֶבֹּעַ, suff. רֶבֹּעַ. The Lexicon should designate the hundreds, with intervening tens and

§ 387. *The twelfth* precede or follow the hundreds; 162 years, Gen. v, 18; or עשרים and two The latter mode prevails

The feminine ending is attached to the smaller numbers, the force of belonging to Dec. X. עשרים and two = 8580,

§ 388. *Changes.* Nouns exactly like those of Dec. X. and XI. *Cardinal numbers* *plural* conforms to the mode of the last number,

§ 389. *Notes on the Paradigm.* *Cardinal numbers* are of the *A* class of Segholates; *b, c*

(2) The form in *e*, exhibits the *sheva* vowel-points of a word. them final

Remark. There are a number of long to this declension, e. g. מֶלֶךְ, מֶלֶךְ, מֶלֶךְ

times in חָזַר . In this shape, they are commonly employed to denote *part*; as עֲשִׂירִית , *the tenth part*.

§ 397. *Notes on the Paradigm.* (1) *A* exhibits the usual forms of the cardinals from *one to ten*. The fem. אֶחָדָה is for אֶחָדָה . The form שְׁנַיִם is dual, as if from שֵׁן ; the fem. שְׁנַיִם (for שְׁנַיִם) is also dual, as from an obsolete root, שָׁן . The Daghes in שְׁנַיִם is regarded as Dag. lene, נ being dropped, but the Dagh. that would follow it being retained. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. iv, 15, 24, etc. אַרְבָּעָתַיִם *fourfold*, 2 Sam. xii, 6. (3) The plurals of some of these forms likewise appear; as אַחָדִים , Gen. xxvii, 44; עֶשְׂרִים *tens*, Ex. xviii, 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ , *both of us*; שְׁלֹשָׁתָם , *ye three*, etc.

(5) *B* presents the forms of cardinals from *eleven to nineteen*. Those for *eleven and twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form שְׁמֹנֶת עָשָׂר *eighteen*, occurs once, Judg. xx, 25.

§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, and the third *hundreds*. After 400, the *final* letters were sometimes employed, as in the Par. To express *thousands* and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed first; as קכ"ב =420; מ"חצ"ח =4808; מ"חצ"ח =1828.

Fifteen is denoted by ט"ו =9+6=15; never by י"ה , because of contraction for the word יְחִידָה .

ADJECTIVES.

Now adjectives have no peculiar and but *only* such as are common to form of the adjective is derived in the same manner as the fem. number does not occur here.

as, in the pre-
of separa

applies also to adject-

Note. Comparison in adjectives is formed by a *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as *יִשְׁרָיִלֵב*, *the upright of heart*, Ps. vi, 11.

PARTICLES.

§ 400. Under the general appellation of *Particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivates*. Of the derivates, some have an ending appropriated solely to the form of particles, as *אֱמֶנֶם* *truly*, from *אֱמֶן* *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as *ל* for *לֵאל*, *ב* for *בֵּן*, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all the other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured, by the changes which the particles have undergone.

ADVERBS.

§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In *כֵּן*; as *אֱמֶנֶם* *truly*, from *אֱמֶן* *truth*. (b) In *ם*; as *פְּתָאֵם* *suddenly*, from *פָּתַע* *the wink of an eye*. (c) In *ית*; as *שְׁנִית*, *a second time*. (d) In *י*; as *אֲזַי*, from *אֵי* *then*.

§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as *לְפָנַי* *before*, *מֵעַל* *upwards*, etc. (b) Of nouns in the Accusative; as sing. *בְּטָח* *securely*, plur. *מִישָׁרִים* *uprightly*. Some of these forms are no longer used as nouns; as *אֵין* *not*. (c) Of adjectives; as masc. *טוֹב* *well*, fem. *מְהֵרָה* *quickly*, plur. *בְּרָחוּת* *fearfully*. These are used in a neuter sense,

like *multum*, *πόλλα*, etc. (d) Of the Inf. absolute, especially in Hiph-il; as *עוד* *again*, literally *redeundo*; *רַב־רַב* *much*, lit. *multiplicando*; *מִשְׁפָּחָה* *early*. Sometimes with a preposition; as *לְרַב* *abundantly*. (e) Of pronouns; as *הֵן* *here*; *כֵּן* *how*, etc.

§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as *עַל־כֵּן* *wherefore*; *עַד־מָה* *how long*? (b) Of two adverbs; as *מֵי־מֵי* *where*, from *מֵי* and *מֵי*, etc.

§ 405. Several adverbs receive after them *verbal suffixes*; in which connexion the suffixes are generally in the *Nominative case*. E. g. *עוֹדֵנִי* *I am yet*, *עוֹדֵנִי* *he is yet*; *אֵינִי* *he is not*; *אֵי* *where is he*? Gen. iii, 9, *אֵינִי* (for *אֵי*) *where art thou*? The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.

PREPOSITIONS.

§ 406. Four prepositions, *בְּ*, *לְ*, *מִן*, *מֵ* (בִּי), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to *מִן* (which comes from *מִן*); and probable as to the others; see the articles in the *Lexicon*. For the various vowel pointing of these prepositions, see § 152. b.

§ 407. Derivative prepositions, making words by themselves (and most of them are of this kind), have the forms of other parts of speech, viz. (a) Of nouns sing. in the acc. case, or const. state; as *עַל־כֵּן* *causâ*, *on account of*; *לְפָנֶיךָ* *before*; *תַּחַת* *under*, etc. (b) Of nouns plural in the const. state; as *לְ* *to*, *מֵ* *from*, *מֵי* *poetic*; *מִן*, *מֵי*, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as *תַּחַתִּי*, *תַּחַתְּךָ*, *תַּחַתָּם*, but also with sing. suff. *תַּחַתִּי*, etc. So *עַל־כֵּן* *upon*, plur. const. *עַל־כֵּן* *poetic*, with suff. *עַל־כֵּן*, *עַל־כֵּן*. (c) Of nouns in the const. state with prefix-prepositions; as *בְּיָד* *by*; *לְפָנֶיךָ* *before*, etc. (d) Of adverbs with prefix-prepositions; as *בְּיָדֶיךָ* *without*; *מֵאָז* *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as *לְ* *around*; *לְ* *above*; *מִן* *without*, etc. (f) Of a double preposition; as *מֵעַם* *from with*; *מֵבֵינֵינוּ* *between*; *מֵתַחַת* *under*; like the French *d'aupres*, *de chez*, etc. (g) Of a paragogic letter or suffix, viz. *כִּי* *towards*, *to*; as *כִּי־לְ* *towards Sodom*; *כִּי־לְ* *to the ground*, etc. So also *כִּי* and *כִּי* in a few cases; as *כִּי־לְ* *to Syene*, Ezek. xxix, 10; *כִּי־לְ* *to Nob*, 1 Sam. xxi, 2.

Note. Prepositions take *noun-suffixes* (both in the manner of sing. and plur. nouns); very seldom are *verbal-suffixes* appended to them, e. g. as *מֵתַחַתִּי*, *מֵתַחַתְּךָ*, *מֵתַחַתָּם*.

CONJUNCTIONS.

§ 409. Of *primitive* conjunctions, there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as כִּי (כִּי) *because, that*; like *et, quod*, etc. (b) Of pronouns preceded by prepositions; as עַד־כִּי *because*, עַד־אֲשֶׁר *until*, etc. (c) Of a double conjunction; as $\text{כִּי אֲעֵלֶה בָּךְ}$ *although*; אֲלֵכָה *but, unless*.

INTERJECTIONS.

§ 410. Interjections, being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plural forms; as הִנָּךְ *age!* plur. הִנָּב , from הִנָּב ; הִנָּב *hush, be still!* plur. הִנָּב in Piel, from הִנָּב ; הִנָּב *ecce!* (b) Of nouns; as אֲשֶׁר־יְיָ *O the blessedness of!* הִנָּב־לָךְ *far be it from, God forbid!* הִנָּב *O hear!* הִנָּב *enough, hold!*

Note. The interjection הִנָּב takes after it *verbal* suffixes in the Nominative case; as הִנָּב־יְיָ , הִנָּב־יְיָ *ecce ego!* הִנָּב־יְיָ *ecce tu!* etc.

PART IV.

SYNTAX.

In the Syntax, *etymological* arrangement is not followed, but that which is most convenient and simple, in the natural order of sentences.

ARTICLE.

§ 411. *Insertion of the Article.* In general, the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. *הַמֶּלֶךְ* *the king*; Gen. ii, 7, *הָאָדָם* *the man* before mentioned; *הַשֶּׁמֶשׁ* *the sun*; *הָאָרֶץ* *the earth*, etc. But in *poetry*, definite objects are often designated without the article; as Ps. xlviii, 3, 'the city *בְּיָדֵי מֶלֶךְ* *of the great king*;' Ps. lxxii, 1. In a similar manner the earlier Greek poets, particularly Homer, omit the article where the Attic prose writers insert it.

§ 412. The article is commonly, but not always, used in cases such as the following, viz. (a) Before a noun in the Genitive, when the first noun requires the article; e. g. *מְלָכֵי הָאָרֶץ* *the kings of the land*; *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, i. e. the warriors. (b) Before a noun of multitude in the singular; e. g. *הַרְשָׁעִים* *the wicked*, *הַצְדִּיקִים* *the righteous*, *הַכְּנַעֲנִי* *the Canaanite*. (c) Before generic nouns, when used with a particular, individual signification; e. g. *הַנָּהָר* *the river*, i. e. the Euphrates; *הַמִּדְבָּר* *the desert*, i. e. the Arabian desert; *הַשָּׂטָן* *the adversary*, i. e. Satan, *ὁ διάβολος*. (d) Before the Vocative; e. g. *הַשָּׁמַיִם* *O heavens!* *יָם* *O sea!*

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. *הַיּוֹם* *this day*, *הַלַּיְלָה* *this night*, *הַפַּעַם* *this time*. So also Josh. x, 24, 'the warriors *אֲשֶׁר הָלַכְתָּאִתּוֹ* *who accompanied him*;' Judg. xiii, 8, 'the child *הַיֶּלֶד* *which is born*;' etc.

Note 2. The Hebrews sometimes employed the article with an *indefinite* signification, like the English *a* or *an*; e. g. 1 Sam. xvii, 34,

הַלֵּוֹי *a lion*; Num. xi, 27, הַנַּעַר *a youth*, etc. So Is. vii, 14, הַעַלְמָה may, in conformity with this rule, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. In cases of this kind, however, the article is *usually* omitted; as Job i, 1, 'there was אִישׁ *a man*;' Ex. ii, 15.

Note 3. The indefinite article, *a* or *an*, is sometimes expressed by הַאֶחָד *one*; as 1 Sam. i, 1, 'there was אִישׁ אֶחָד *a man*,' etc. This construction is usual in Chaldee and Syriac. So in Greek, Matt. xxi, 19, συκῆ μία, *a fig-tree*; Mark xiv, 51, εἰς τὸς νεανίσκος, *a young man*, etc.

§ 413. *Omission of the article.* This takes place, (1) Before proper names, especially those of persons, countries, rivers, mountains, and places.

To this principle, however, there are so many exceptions, that it can by no means be regarded as a general rule in the language. Thus הַנָּהָר *Euphrates*, always omits the article, and הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it; but הַלְבָּנוֹן *Lebanon*, הַצִּרְמֶל *Carmel*, etc. often with it.

(2) Before a noun in the const. state followed by a Genitive.

E. g. הַדָּבָר הַזֶּה *the word of Jehovah*, instead of הַדָּבָר, etc. But exceptions here show that usage is variable. Thus, when the following Gen. is a proper name, which excludes the article, the *first* noun may take it; as Gen. xxxi, 13, הָאֵל בֵּיתֵאל, *the God of Bethel*; Gen. xxiv, 67, הַתֶּחֱלֶה שָׂרָה, *to the tent of Sarah*. So where two Genitives come together; as Ezek. xlv, 16, כָּל הָעָם הָאָרֶץ, *all the people of the land*. In a few other cases, it is also used by way of *emphasis*, etc.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially with a Genitive, or for the sake of emphasis, etc.; as Josh. vii, 21, בְּרִתּוֹ הָאֶחָדִי, *in the midst of my tent*, etc.

Note. Before the predicate of a sentence, it is more usually omitted; but often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, mark that definiteness. E. g. in No. 1, above, being a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*.

§ 414. (1) *Article before adjectives.* In general, where a noun has the article, the adjective or pronoun agreeing with it must also have the article.

E. g. Gen. x, 12, הַגְּדֹלָה הַזֶּה *the great city*; Num. xi, 34, הַמָּקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun *has* an article, and the adjective *omits* it; as Gen. xxix, 2, הַגְּדֹלָה הַזֶּה, *the great stone*; 2 Sam. vi, 3, הַעֲגֻלָּה הַחֲדָשָׁה, *the new wagon*.

(2) The article is usually omitted before adjectives,
(a) When the noun to which the adjective belongs, omits the article; e. g. כֶּבֶשׂ אֱלֹהִים, *a tame lamb*, etc.

Note 1. But when the noun omits an article, required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. vi, 32, הַגְּדֹלָה הַזֶּה, *thy great name*; Deut. xi, 7, הַגְּדֹלָה הַזֶּה, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. טוֹב הָאֱלֹהִים, *God is good*; בְּרִכָּה הַשֵּׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. Note.

Note. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413. above), and the adjective still has it; e. g. 1 Sam. xix, 22, בּוֹר הַגְּדֹלָה, *the great cistern*; Jer. xxxviii, 14; xlv, 16; l, 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גִּדָּר הַדִּדְרֹמָה, [like] 'a wall *which* is tottering.'

NOUNS.

§ 415. THE CASE ABSOLUTE. By this is meant, the case of a noun which stands in the beginning of a sentence, without any verb, or predicate, directly belonging to it. The case absolute is more commonly the *Nominative*.

§ 416. *Modes of construction.* (a) When the noun in the case absolute, is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job xxxvi, 26, הֲקָרָה וְלֹא שָׁנְיוּ, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes found, where the sense requires an *oblique* case; and then the oblique case is most commonly made by a pronoun; e. g. Ps. xviii, 31, הָאֵל תָּמִים דְּרָכָיו, 'as to God perfect is the way of him,' i. e. the way of God is perfect,

where the Gen. of **חַיָּל** would be required; for the Acc., Ps. lxxiv, 17, **חַיָּץ חֹרֶף וְחֹרֶף אֶתָּה יִצְרָתָם**, 'as to summer and winter, thou hast made them.' So Jer. vi, 19, **וְהִתְרַתִּי וַיִּמְאָסוּ בָּהּ**, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. ii, 13, **וְכָל־אִישׁ זֹבֶחַ זֶבַח**, 'any man offering a sacrifice, the servant of the priest came,' etc.

Note. *Pronouns* are found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc., as Gen. xlvii, 21, **וְאֶת־דָּחָצַם**, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. xvi, 3, **לְקַדְוֵשִׁים**, 'as to the saints, who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. ii, 17, **מִעֵץ חַיְדָּעַת טוֹב וְרָע**, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension, in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked, therefore, as in English, either by the relation which it sustains to the sentence (as *subject*, *object*, etc.); or by its relation to some specific part of it (as *regimen* or *const.* state); or by prepositions connected with it, either expressed or understood.

§ 419. *The Nom. case* is known by its being the *subject* of a sentence.

This may be either one noun, or several, either sing. or plural, and the nouns may be of the ground-form, or in the state of regimen, (which belongs also to all cases.) See also, § 426. Note § 427. Note 2.

§ 420. *The Genitive case* is most commonly made, by a noun preceding it in the const. state, § 322 seq. The noun itself, which is in the Genitive, undergoes no change of form.

Note. The Gen. in regimen, is generally placed *immediately* after the noun, etc. which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus, Gen. vii, 6, **וּמִבּוֹל חֲיָהּ מַיִם**, 'a flood of waters was,' Heb. a flood was of waters; Hos. xiv, 3, **כָּל־חַטָּאת עֲוֹן**, 'thou wilt forgive all transgression,' Heb. all thou-wilt-forgive transgression; Is. xl, 12; Job xv, 10; Is. xix, 8. One can scarcely

refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. The Gen. is often expressed, also, by the aid of the relative pronoun with a preposition; or by prepositions alone; e. g.

(a) By *לְאִשֶּׁר*, *which belongs to, which is to*; as 1 Sam. xxi, 8, 'the overseer of the herdsmen *לְאִשֶּׁר לְשֹׂאֵלֵי*, *which belonged to Saul*,' i. e. of the herdsmen of Saul; Ezek. xli, 9, 'the breadth of the wall *לְאִשֶּׁר לְצִדָּה*, *which belonged to the side*,' i. e. of the side-wall. This kind of circumlocution is more frequent in the later Hebrew, and is common, with little variation, in all the kindred dialects.

Note. This mode of expressing the Gen. is most commonly used, when two or more Genitives follow each other in succession; as Cant. i, 1.

(b) By *לְ* simply; as *בֶּן לְיִשָּׁי*, *the son of Jesse*; *שִׁיחַ לְאֶרֶץ*, *the shrub of the earth*. This occurs particularly in the designation of time; as Gen. vii, 11, 'in the six hundredth year *לְחַיֵּי נֹחַ*, *of the life of Noah*.' Also in designating an author; as *מִזְמֹר לְדָוִד*, *a Psalm of David*; in which case it is technically called, *לְאֻכְתֹּרִיס*. Also, in describing the materials of a thing; as Ezra i, 11, *כִּלְיִם לְזָהָב*, *vessels of gold*.

Note. Instances like these in *b*, are common in the kindred dialects, and not unfrequent in Hebrew. All of them may be resolved into the case *a*, excepting that there is, in *b*, an ellipsis of the relative pronoun *אֲשֶׁר*, as *בֶּן [אֲשֶׁר] לְיִשָּׁי*, *the son [which is] to Jesse*; so *שִׁיחַ לְאֶרֶץ*, *the shrub [which belongs] to the earth*; *לְחַיֵּי נֹחַ*, *the 600th year [which belonged] to the life of Noah*, etc.

(c) By *מִן* denoting *origin*; as Job vi, 25, *חִיבֹהַּ מִפֶּם*, *the reproof from you*, i. e. your reproof. This is rather unfrequent.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. *נָהָר פָּרָת*, *the river of Euphrates*, i. e. the river Euphrates; 1 K. x, 15, *אֲנָשֵׁי חֲמָרִים*, *the men of the merchants*, i. e. the merchant-men.

§ 423. The Gen. sometimes follows *adjectives*, or *verbals*, which express qualities belonging to the noun in the Genitive.

E. g. 2 Sam. iv, 4, *נֶגֶה רַגְלָיִם*, *lame of feet*, i. e. in his feet; Ps. xxiv, 4, *נָקִי כַפַּיִם*, *pure of hands*, i. e. of pure hands; Prov. vi, 32, *חֲסֵר־לֵב*, *deficient of [in] understanding*. So in Latin, *integer vitæ, scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew, which can be better exhibited by examples, than taught by rule.

E. g. Judg. ix, 24, *חַמַּס בְּנֵי יִרְבֵּעֵל*, the violence of [towards] the sons of Jerubbaal. Prov. xx, 2, *אֵימַת מֶלֶךְ*, the terror of the king, i. e. which he causes. Prov. i, 7, *יִרְאַת יְהוָה*, the fear of Jehovah, i. e. reverence towards him. 1 Sam. xiv, 15, *חֲרִידַת אֱלֹהִים*, the terror of God, i. e. that which God hath sent. Is. xxvi, 11, *קִנְיַת-עַם*, jealousy of [for] the people. Lev. xxvi, 45, *בְּרִית רְאֻשָּׁנִים*, covenant of [with] the elders. 1 Sam. xvi, 20, *חֲמֹר לֶחֶם*, the ass of bread, i. e. which carries bread. Ezek. xxxv, 5, *עֲוֹן קֵץ*, the sin of the end, i. e. which brings consummation. Is. xxxiv, 5, *עַם חֲרָמִי*, the people of my curse, i. e. whom I have cursed. Is. liv, 9, *מַי נֹחַ*, the waters of Noah, i. e. of the time of Noah.

§ 425. Sometimes the Genitive, following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. xv, 20; xxi, 20, *פְּסִיל אָדָם*, the foolish of men, i. e. foolish men. 1 Sam. xvii, 40, 'five *חֲלִלְקֵי אֲבָנִים* smooth of stones,' i. e. smooth stones; Job xli, 7, *אֲפִיקַי מְגִנִּים*, the strong of shields, i. e. strong shields.

§ 426. *Dative case.* This case is marked by לִּ signifying *to* or *for*.

Note. In a few cases לִּ stands before the Nom.; as 1 Chron. iii, 2, 'the third was *לְאַבְשָׁלוֹם*, Absalom.' Sometimes before the Acc.; as Ezra viii, 16, 'I sent *לְאֵלִיעֶזֶר*, Eliezer,' etc. The latter usage is common in Syriac.

§ 427. *Accusative case.* This is sometimes designated by אֶת, אֶת־; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently, it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. vi, 5, *וְאֶת־בַּרְזֶל*, 'and the iron fell into the water.' Especially before the Nom. of passive verbs; as Gen. xvii, 5, *אֶת־שְׁמֹךְ*, 'thy name shall no more be called Abram.' Sometimes, before the Nom. of neuter verbs; as 2 Sam. xi, 25, *אֶת־דָּבָר קִנְיָה*, 'this matter, may it not displease

thee; Ezek. xxxv, 10, אֶת־שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used, in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither; as 2 Chr. xx, 36, לָלֶכֶת תֵּרָשֵׁשׁ, *to go to Tarshish*. (b) Place where; as Gen. xviii, 1, פֶּתַח־הַאֹהֶל, *at the door of the tent*. (c) Time when and how long; as עָרֵב, *in the evening*; בֹּקֶר, *in the morning*. So Gen. xxvii, 44, יָמִים מְאֻדִּים, *during certain days*. (d) Measure; as Gen. vii, 20, 'the waters rose fifteen מִצָּח cubits.' (e) The material from which any thing is made; as Gen. ii, 7, 'God formed man אֶפְרָר, *of dust from the earth*.' See § 511. Note 1. (f) Cases where *κατά* would be implied in Greek; as 1 K. xvi, 23, 'lame אֶת־יְרֵכִי as to his feet;' Ps. iii, 8, 'thou hast smitten all thine enemies לְיָדִי, *as to [on] the cheek bone*.' (g) Cases where a noun is taken in an *adverbial* singification; as Deut. xxiii, 24, בְּרָדָה, *voluntarily*; Ezek. xi, 19, אֶחָד, *unanimously*; Ex. xxiv, 3, קוֹל אֶחָד, *unanimously*, etc.

(3) The Accusative is sometimes put after participles, or verbal nouns with an active signification, and is governed by them.

E. g. 3 K. iv, 1, יָרֵא אֶת־יְהוָה, *fearing Jehovah*; Is. xi, 9, יָדָעָה, *the knowledge of Jehovah*, lit. the state of knowing Jehovah.

§ 429. *Vocative case.* This more generally has the *nomen* to designate it; but not always.

§ 430. *Ablative case.* This takes מִן, *from, out of*; אֶת, *with*, etc. In other cases, the preposition is implied.

Construct State.

§ 431. A noun in this state, usually precedes another noun in the *Genitive*; and this *without* any intervening word, § 332 seq.

It is to be noted that the nature of the vowels admits, suffers some change in order to designate this state, § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears before nouns in other cases, governed by prepositions; and sometimes before adjectives, *אֲשֶׁר*, and *!* copulative; e. g.

(a) Before a noun with *בְּ*; as Is. ix, 2, *שְׂמֵחָה בְּקִצִּיר*, the joy in [of] harvest; Is. v, 11, *מִשְׁכִּימֵי בַּבֹּקֶר*, who rise early in the morning. (b) Before a noun with *לְ*; as Is. lvi, 10, *אֲהַבֵּי לְבוֹם*, lovers of slumber. (c) With *אֶל*; as Is. xiv, 20, *יֵרְדִי אֶל-אֲבְנֵי-בֹר*, going down to the stones of the pit. (d) With *אֶת*; as Jer. xxxiii, 22, *הַלְוִיִּם אֲשֶׁר עָמְדוּ אֵצֶי*, who served me. (e) With *בֵּין*; as Jer. xxiii, 23, *אֱלֹהֵי מִקְרֹב*, a God near at hand. (f) With *עַל*; as Judg. v, 10, *חָלְכֵי עַל-דֶּרֶךְ*, who go on the way.

(g) Sometimes before adjectives; as 2 K. xii, 10, *אֶרְוֹן אֶחָד*, one coffer (§ 440. a); Is. xvii, 10, *נִמְשְׁי נְעִמִים*, pleasant plants; see § 445. § 440. (h) Before *אֲשֶׁר*; as Lev. iv, 24, *מִקְוִים אֲשֶׁר*, the place which. So also, even if *אֲשֶׁר* is only implied, as Is. xxix, 1, *הָרִיתָ הָנֶחָד*, the city [where] David dwelt, *הָרִיתָ* being in the const. form. See also 1 Sam. iii, 13; Jer. xlviii, 36; Lam. i, 14; Ps. lxxxix, 6. (i) Before *!* copulative; as Is. xxxiii, 6, *חִכְמַת וְדַעַת*, wisdom and knowledge. So also, Is. xxxv, 2; Is. li, 21.

§ 433. In a few cases, the const. form is employed, where we should naturally expect the absolute; but most of these are cases of such a nature, as show that some noun, etc. in the Gen. after such const. form, is implied, although not expressed.

E. g. 2 K. ix, 17, 'I see *שְׂפָעַת*, a multitude, i. e. the multitude of Jehu, as the preceding part of the verse shows. Ps. lxxiv, 19, 'give not *לַחַיִּית*, to the beasts,' i. e. to the beasts of the forest (*לַחַיִּית*), or to the wild beast. So in Ps. xvi, 3, *אֲדִירִי הָאֲדִירִי* is probably for *אֲדִירִי הָאֲדִירִי*, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen*, has reference solely to the relation of the two nouns etc. connected together in this state; but not to the relation these may sustain, in regard to the rest of the sentence. Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. xii, 22, *דְּבַר הָאֱלֹהִים*, 'the word of God came to Shemaiah.' (b) In the Gen.; as Job xii, 24, *לֵב רָאשֵׁי עַם-הָאָרֶץ*, the heart of the princes of the people of the land; where *רָאשֵׁי* is in the Gen. in regard to *לֵב*, and in the const. as it respects *עַם*; while *עַם* is in the Gen. with regard to *רָאשֵׁי*, and in the const. as it respects *הָאָרֶץ*. (c) In the Dat.; as Job iii, 20, *לְהַרְגֵי גִּשָׁשׁ*, to those who are grieved in

spirit, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. ix, 27, 'that I may show thee אֶת־דְּבַר אֱלֹהִים, *the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. i, 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. xvii, 4, בְּדִבְרֵי שְׁפָתַיָּךְ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed, where the Gen. might be used and would naturally be expected.

E. g. Prov. xxii, 21, אֱמָרִים אֱמֶת, *words [which are] truth*, i. e. words of truth; Zech. i, 13, דְּבָרִים נִחְמִים, *words [which are] consolations*, i. e. words of consolation; Ex. xxiv, 5, זִבְחִים שְׁלָמִים, *offerings [which are] peace-offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render, *true words, consolatory words*, etc. See § 440 seq.

§ 435. a. Nouns are usually put in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. vii, 1, סֵאחַ סֵּלֶת, *a seah [of] fine meal*; 2 K. v, 23, שְׁנֵתַיִם זָהָב, *two talents [of] silver*; Gen. xli, 1, שְׁנֵתַיִם יָמִים, *two years [of] time*; 1 K. vii, 42, שְׁנֵי מִרְיָם רַמְנִים, *two rows [of] of pomegranates*; Ezek. xxii, 18, סָגִים זָהָב, *dross [of] silver*. Comp. § 463.

These last instances may be explained, also, by supposing the latter noun to be in the Accusative and used *adverbially*, as it is in the Arabic; or (which amounts to the same thing) we may say that the latter noun is in an oblique case, and governed by a preposition understood, e. g. *talents [in] silver*, etc. Comp. § 428.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. v, 13, אֲדִירִים עַם, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied*; e. g. יְהוָה [אֱלֹהֵי] צְבָאוֹת, *Jehovah [God of] hosts*. So probably, Is. xxx, 20, מַיִם [לְמִי] לְחַץ, *water [water of] trouble*; חֲמַת [חֲמַת] אָפִי, *the glow [the glow of] his anger*.

Gender and Number of Nouns.

§ 436. *Gender.* The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. xxvii, 4, 'I have asked מְדַלִּי, *one thing*;' Ps. xii, 4, גְּדִלִּי, *great things*; Gen. xlii, 30, קְשִׁי, *hard things*, etc. Less often, the masculine; as Prov. viii, 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used, also, in a *collective* sense, for objects which are properly masculine; as Mic. i, 11, 12, יוֹשְׁבֹת, *inhabitant*, i. e. inhabitants; Mic. vii, 8, 10, אֹיְבֹת, *enemies*. So עֵץ *a tree*, עֲצֵי *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

§ 437. *Number.* (1) The Hebrews often employ nouns sing. in a *collective* sense, especially national denominations; e. g. חִתִּי, *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc. in the plur. form, but with the sense of the singular. This is called the *pluralis excellentiæ*.

Examples. אֲדֹנָי *Lord*, in all the forms of the plural except אֲדֹנָי *my masters*; the form אֲדֹנָי is always used with the sense of the sing., for *God*. (b) אֱלֹהִים *God*, in all the forms of the plural. (c) אֲדֹנָי *lord*, in all its forms. (d) קָדוֹשׁ, *the most Holy One*, Hos. xii, 1; Prov. ix, 10; xxx, 3; Josh. xxiv, 19. (e) אֱלֹהֵי, *the Almighty*, is probably of the plural form, § 325. b. (f) אֱלֹהֵינוּ *household god*, as sing. 1 Sam. xix, 13, 16. (g) Occasionally, in a few other words; as Job xxxv, 10, 'God עֹשֵׂי, *my Maker*;' Ecc. xii, 1, בְּרָאִי, *thy Creator*. See also Is. xxii, 11; xlii, 5; Ps. cxlix, 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job vi, 3, 'the sand יַם־, *of the seas*,' i. e. of the sea. Even where only one can possibly be meant, is this the case; as Judg. xii, 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town; Gen. viii, 4, 'the ark rested בְּהַרְרֵי, *on the mountains* of Ararat,' i. e. on the mountain; Job xxi, 32, קְבִירֹת, *the graves*, i. e. the grave.

Peculiar significancy attached to certain modes of employing nouns.

§ 438. *Repetition of nouns.* The Hebrews frequently repeated nouns *without* the copula ו between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. xiv, 10, בְּאֵרוֹת בְּאֵרוֹת חָמֵר, *pits pits of bitumen*, i. e. many pits, etc. (b) To denote distribution; e. g. Gen. xxxii, 17, עֶדְרַת עֶדְרַת לְבָדֹו, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. xiv, 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. xxxii, 7, דּוֹר וְדּוֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. vii, 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep. So earnestness in warning or threatening, in grief, joy, etc. is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. xl, 3, חֵיט חֵיט, *clay of mire*, i. e. the miry clay; Job xxx, 3, שׁוֹאָה וּבִשְׁאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition ⁶with the copula ו, usually denotes *diversity*.

E. g. Deut. xxv, 13, אֶבֶן וְאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. xii, 3, לֵב וְלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

§ 440. *Nouns employed as Adjectives.* Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun commonly qualifies the first; e. g. בְּלֵי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֲחֻזַּת עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. xxiv, 10, קִרְיַת־תְּהוֹמָה, *city of desolation*, i. e. desolate city; Gen. xxxiv, 30, בְּנֵי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

Note. This construction is a very common one in all languages; and the Hebrew not unfrequently adopts it, when adjectives might be employed; as כֹּהֵן רֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַרִאשׁוֹן.

(b) Sometimes the first noun qualifies the second; e. g. קִלְמַת מִשְׁכַּן עֶשְׂרִי, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁכַּן עֶשְׂרִי, *the*

fatness of his flesh, i. e. his fat flesh ; בְּלִי-חָמֶדָם, *the whole of men*, i. e. all men. But this construction is less frequent than the other.

§ 441. When two or more nouns are connected by the verb of existence, הָיָה, expressed or understood, those which designate *quality* are usually employed as *adjectives*.

E. g. Gen. i, 2, 'the earth תָּוֹהוּ וָבֹהוּ, *was desolation and emptiness*, i. e. desolate and empty ; Ps. x, 5, מְרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight ; Job viii, 9, הָיָה אֲנִי וְהָיָה אֲנִי, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. lxxvii, 14, בְּתוֹךְ דְּרָגָתְךָ, *in holiness [is] thy way*, i. e. thy way is holy ; 1 Chr. xxvi, 14, יוֹעֵץ בְּשָׂכָל, *a counsellor with wisdom*, i. e. a wise counsellor ; Ps. xvii, 9, אֹיְבֵי בְּנֶפֶשׁ, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. Of two nouns connected by a conjunction, one is sometimes employed as an adjective.

E. g. Gen. iv, 4, מִבְּכֹרֹת צִמְתָּן וּמִחֵלֶבֶתָן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc. ; Gen. iii, 16, עֲצָבוֹנְךָ וְחֵרְפוֹנְךָ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. cxix, 168. This construction may be called *Hendiadys*, i. e. ἑνὶ ὀνόματι.

§ 444. The Hebrews sometimes used circumlocution to express qualities, which in other languages are usually designated by adjectives.

Examples. (a) אִישׁ אִישׁ *man* ; as דְּבָרִים אִישׁ *a man of words*, i. e. an eloquent man ; אִישׁ חָסֵד, *a man of piety*, i. e. a pious man. (b) מְתִים *men* ; as רָעֵבִי רָעֵב, *men of hunger*, i. e. hungry men. (c) בָּעַל *lord, possessor* ; as שֹׁעַר שֹׁעַר, *possessor of hair*, i. e. hairy ; בְּרִית בְּרִית, *possessors of a covenant*, i. e. bound together by covenant. (d) בֶּן *son*, and בַּת *daughter* ; as בֶּן-חַיִל, *son of strength*, i. e. a hero ; בֶּן-מוֹת, *son of death*, i. e. condemned, worthy of death ; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּתוֹת חֲשִׁיר, *the daughters of song*, i. e. singing women, Ecc. xii, 4. See Lex.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage ; as Job xxxi, 32, אֶרֶץ אֶרֶץ, *way*, for בֶּן אֶרֶץ, *son of the way*, i. e. a traveller ; Prov. xvii, 4, אֶרֶץ שֶׁקֶר, *for a man of falsehood*, i. e. a liar. So Gen. xv, 2, אֶרֶץ דָּמָשְׁקִי, *for son of Damascus*, i. e. a native of Damascus.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. xxiv, 14, תָּמִים, *integrity*, lit. upright, innocent; Job xx, 22, עָהָל, *trouble*, lit. troublesome, etc. Ps. x, 10. So אִשָּׁת רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מַי מְלֵא, *waters of fulness*, i. e. full streams, instead of מַי מְלֵאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֱלֹהִים *strong*, for 'God'; אֱלֹהִים *strong*, for 'bull, horse, hero'; חַמָּה *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon,' etc. So for God, we say in English, *the Almighty, the Omnipotent*, etc., in French, *l'Eternel*, etc. This is called the *epitheton ornans*.

§ 446. *Adjectives as predicates of a sentence.* (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. iv, 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases, the adjective stands *after* the noun; as in Gen. xix, 20; I Sam. xii, 17.

(b) Such adjective generally agrees, in number and gender, with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained, on the principle that when adjectives are used as predicates, they are often to be taken in an *abstract* sense, as *nouns* of the *neuter* gender. Thus Ps. lxxiii, 28, טוֹב לִי טוֹב קִרְבַּת אֱלֹהִים לִי *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem. and the adj. in the masc., and used as a *neuter* noun, § 445. So Gen. xxvii, 29, אֲרִידָה אֲרִיר, *the cursers of thee [are] cursed*, lit. an accursed thing; Is. xxi, 2, חֲזוֹן חָזָה, *the vision [is] a cruel thing*. So Virgil, *Æn.* iv. 569, *varium et mutabile semper femina*; Statius, *Theb.* ii. 399, *blandum potestas*; Achill. Tat., ποικλὸν μὲν γυνή. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this happens, the verb of existence (הָיָה), or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. xvii, 14, דָּוִד הָיָה הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. iii, 21, עֵינֶיהָ חֲרָאוּת, *thine eyes see*.

§ 448. *Adjectives qualifying nouns.* Adjectives used as epithets, or simply qualifying nouns (so also participles and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. Exceptions. (a) The *pluralis excellentiæ*, commonly but not always, takes an adjective singular, § 437. 2. E. g. Is. xix, 4, מֶלֶךְ קָשָׁה a *hard master*; on the contrary, Josh. xxiv, 19, אֱלֹהִים קָדְשִׁים, *a holy God*.

(b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; * e. g. Jer. i, 6, צֹאן מְבָרֵךְ, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַימָּה, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. xix, 11, רֵיחַ גָּדוֹל וְחָזָק, *a great and strong wind*.

§ 452. *Position of Adjectives.* When they qualify nouns, they are usually put *after* them. The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however Ps. lxxxix, 51, כָּל-רַבִּים עֲפִים, *all the numerous people*; also Is. liii, 11; Jer. iii, 7, 10; xvi, 16.

Note. The pronominal adjective הַזֶּה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc., as the more worthy, or the same as the gender of the last noun. E. g. Neh. ix, 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. i, 11, פְּנֵיהֶם וּכְנָפֵיהֶם פִּרְדּוּ, *their faces and wings were separated*. Here פִּרְדּוּ, a part. adjective, is fem.; as is the noun also, which next precedes it.

* Note. When the concord is directed by the *sense*, as in a, b, rather than by the *grammatical form* of the noun, it is called *Constructio ad sensum*.

Comparison of adjectives.

§ 454. (1) *Comparative degree.* (a) The comparative degree in adjectives is made by using בן (*præ*, in *comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. xiv, 18, מְרִיחַ מְדָבֶשׁ, *sweeter than honey*; Ps. xix, 11.

Note. In the same manner also בן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. lii, 14, 'his visage מְשַׁחַת מְאִישׁ *was marred more than any man's*'; Gen. xli, 40, אֲנִדְלִי מִפָּנֶךָ, *I will be greater than thou*.

(b) But בן before the Inf. mood, implies a *negative*.

In this case, it may be translated, *so that not, or, than that*, according as the sentence is constructed; e. g. Gen. iv, 13, מְדוּלַּת עֲוֹנִי מְשֻׁאָּה, *my iniquity is great so that it cannot be pardoned, or, greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out the comparison is omitted; as Is. x, 10, 'their gods מִירֵשָׁלַם, [*were more powerful*] *than those of Jerusalem*.'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the New Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; in imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

§ 455. (2) *Superlative degree.* The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive degree; as 1 Sam. xii, 14, 'David was הַקָּטָן, *the smallest*. The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. xxi, 17, הַקָּטָן בְּנָיו, *the smallest of his sons*; Mic. vii, 4, טוֹבָם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as הַקֹּדֶשׁ הַקֹּדֶשִׁים, *holy of holies*, i. e. the most holy place; Ecc. i, 1, הַבָּל הַבָּלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. viii, 27, שָׁמַיִם שָׁמַיִם, *heaven of heavens*, i. e. the highest heaven; Gen. ix, 25, עַבְדֵּי עַבְדֵּי, *servant of servants*, i. e. a most abject servant; Deut. x, 17, אֱלֹהֵי אֱלֹהִים, *God of gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. iii, 1, 'now the serpent was חָכָם מִכָּל חַיַּת הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all.

(e) Some *nouns* necessarily imply a superlative; viz. (1) ראש *head*, as Pa. cxxxvii, 6, ראש שְׂמֵחָתִי, *the head of my joy*, i. e. my highest joy. (2) בכור *first born*, as Is. xiv, 30, בְּכוֹרֵי דָלִים, *first born of the wretched*, i. e. most wretched; Job xviii, 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) By מְאֹד *very*, or מְאֹד מְאֹד *very very*; as Gen. vii, 19, 'the waters increased מְאֹד מְאֹד *very exceedingly*,' etc. (b) By repeating the same word; see § 438. (c) By two synonymous words, see § 438. d. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. x, 15, רָעַת רָעַתְכֶם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen. instead of the same word being repeated, § 438. d. Note. (e) The name of God placed after a noun is intensive; as Jonah iii, 3, 'a great city לְאַלְהֵיִם, *before God*,' i. e. really or truly very great; Gen. x, 9, 'Nimrod was a mighty hunter יִדְחָהּ לִפְנֵי, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts vii, 20, 'Moses was ἀρεῖος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke i, 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural nouns*, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּנִים *three sons*; שְׁלוֹשׁ בָּנוֹת *three daughters*. The position of the cardinal *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural (sometimes singular), and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. i, 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. ix, 10, חֲמֵשֶׁשׁ עָשָׂר בָּנִים, *fifteen sons*, etc.

§ 459. The *tens* (20—90), are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. xi, 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. xxxii, 15, עֶשְׂרִים אֵילִים, *twenty rams*.

§ 460. Numbers composed of *tens* and *units* (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the singular; but when the *noun* precedes, it is in the plural. In both cases, the gender of the smaller numeral is the same as that of the noun. E. g. Deut. ii, 14, שְׁלֹשִׁים וְשְׁמוֹנֶה שָׁנָה, *thirty and eight years*; Jos. xix, 30, עֶשְׂרִים וּשְׁנָיִם עָרִים, *cities twenty and two*, etc.

§ 461. The numerals מאָה *a hundred*, and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. xvii, 17, מֵאֵה שָׁנָה, *a hundred years*; xxv, 7, 17, מֵאֵה שָׁנָה, *a hundred of years*; 2 Chr. iii, 16, רְמֹוֹנִים מֵאֵה, 100 *pomegranates*; Is. vii, 23, אֶלֶף גִּפְּוֹן, *a thousand of vines*; Ezra viii, 27, אֶלֶף מֵדָרְכָּיִם, 1000 *Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases, the numerals are used alone to designate weights and measures in common use, the noun being omitted; § 543. E. g. Gen. xx, 16, אֶלֶף קֶסֶף, *a thousand [shekels] of silver*; Ruth. iii, 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. x, 4, שְׁתֵּי לֶחֶם, *two [loaves] of bread*. The word אַמְּתָה *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. xxvii, 18, מֵאֵה בְּאַמְּתָה, *one hundred in cubits*, i. e. 100 cubits.

§ 464. The *cardinal* numbers beyond *ten*, are also used as *ordinals*; and are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. vii, 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. xvi, 10, בַּשְּׁנֵי עָשָׂר שָׁנָה, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 369.

§ 465. The *cardinal* numbers below *ten*, are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. xviii, 10, שְׁשֵׁנִי שָׁנָה, *the sixth year*, lit. the year of six; Gen. viii, 5, בַּאֲחֵד לַחֹדֶשׁ, *on the first [day] of the month*; Lev. xxiii, 32, בַּתְּשַׁעָה לַחֹדֶשׁ, *on the ninth of the month*, etc. as in English.

§ 466. The *cardinal* numbers are used *distributively*, when repeated without a copula.

E. g. Gen. vii, 8, שְׁנַיִם וְשְׁנַיִם, *two and two*, or, *two by two*; Gen. vii, 3, שִׁבְעָה וְשִׁבְעָה, *seven and seven*, or, *by sevens*.

PRONOUNS.

§ 467. **USE OF THE PRIMITIVE PRONOUNS.** They are more usually omitted, before verbs; but when employed, they seem to give more energy to the expression; and commonly they are found only in the Nominative.

§ 468. When a pronoun of any form is to be repeated, for the sake of emphasis, it is done by using the *primitive* form; and this may be in any case required by the nature of the sentence. E. g.

(a) In the Nom.; as Ps. ix, 7, *אֲבָד זִכְרָם הַמֶּמְדָּה*, *the memory of them of them has perished*, i. e. the very memory of them, etc. (b) In the Gen.; as 1 K. xxi, 19, 'the dogs shall lick *בְּדָם אֶת־דְּמָמְךָ*, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. i, 4, *הָעֵת לָכֶם אֲתֵם*, *is it a time for you yourselves?* (d) In the Acc.; as Gen. xxvii, 34, *בְּרַכְנִי בְּדָם אֲנִי*, *bless me even me*. (e) In the Abl.; as 1 Sam. xxv, 24, *בִּי אֲנִי הָעֵוִל*, *with me even me [be] this evil*.

Note 1. The primitive pronoun is sometimes placed first; as Gen. xlix, 8, 'Judah *יִרְדֶּה אֶת־יָדֶיךָ*, *thee thee shall thy brethren praise*.'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. iv, 27, *וְיֵשָׁע יָלַד בְּדָם אֵת־שֵׁט*, *and to Seth even to him was born a son*.

§ 649. *Primitive Pronouns used for the verb of existence.* When a personal pronoun is the subject of a sentence, it *implies* the verb of existence (*הָיָה*) between it and the predicate. The verb itself is usually omitted.

E. g. Gen. xlii, 11, *בְּנֵי־יִשְׂרָאֵל אֲנִי*, *righteous [are] we*; Gen. xxix, 4, *מֵאֵן אַתָּה*, *whence [are] ye?* Gen. iii, 10, *עָרִים אֲנִי*, *naked [am] I*.

Note. Personal pronouns of the *third* person, sometimes stand *simply* in the place of the verb of existence; e. g. Gen. ix, 3, 'every thing which moves *חַי הוּא*, *which is alive*;' Ps. xvi, 3, 'the saints *אֲנִשׁ הָאֲרֶץ*, *who are in the land*;' Zech. i, 9, *מַה הָיָה אֵלֶּה*, *what are these?* Plainer still is this principle in such cases as follow; viz. Zeph. ii, 12, 'ye Cushites, victims of my sword *הָיָה אַתֶּם*, *are ye*;' 2 Sam. vii, 28, *אַתָּה־הוּא הָאֱלֹהִים*, *thou art God*;' Ezra v, 11, 'the servants of God *אֲנַחְנָא הָמֵן*, *are we*,' (Chaldaic), answering to Heb. *הָיָה אֲנִי*. In Syriac and Arabic, this use of the personal pronoun is very common.

§ 470. **SUFFIX PRONOUNS.** In general, the pro-

nouns suffixed to verbs are in the Acc. case; those suffixed to nouns, are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* These are sometimes, (a) In the Dative; as Jos. xv, 19, בָּרַחַנִי, *thou hast given to me*; Zech. vii, 5, הָצַמְתִּי לִּי, *have ye fasted FOR me FOR me*, i. e. on my account. Job x, 14, 'if I sin וְשָׁמַרְתָּנִי, *then thou watchest it FOR me*, i. e. on my account; Prov. xiii, 20, שֹׁחֲרֵי מוֹסֵר, *he seeks FOR him correction*; Ps. xciv, 20, יִדְבָּרְךָ, *is it bound to thee?* (b) To denote relations which are usually expressed by particles; as Is. lxxv, 5, קֹדֶשׁ אֲנִי, *I am more holy THAN thou*; 1 K. xxi, 10, וַיַּעֲדֵהוּ, *and caused them to testify AGAINST him*; Ps. xlii, 5, אֶדְדֶּם, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* These are sometimes, (a) In the Dative; as Ps. cxv, 7, רַגְלֵיהֶם—יְדֵיהֶם, *they have hands—they have feet*, for יְדֵיהֶם לָהֶם, *hands are to them*, etc. (b) Instead of the preposition עַל; as Ex. xv, 7, קֹמְיָהוּ, *those who rise up AGAINST thee*, instead of עָלֶיהָ. So Ps. liii, 6, חָגְגָהּ.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as חֲמָסִי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. li, 35, חֲמָסִי, *my violence*, i. e. that done upon me; Ex. xx, 20, יִרְאַתִּי, *his fear*, i. e. which he inspires; Is. lvi, 7, תְּפִלָּתִי, *my prayer*, i. e. offered to me; Ps. lvi, 13, נִדְרֵיךָ, *thy vows*, i. e. made to thee; Is. xxi, 2, אֲנָחְתֶּיהָ, *her sighing*, i. e. the sighing over her. Comp. § 424.

Note. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543. seq. § 544. seq.

§ 473. *Position of pronouns suffixed to nouns.* (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to the sense belongs to the *first* noun), is usually placed after the *second*.

E. g. Dan. ix, 24, עִיר קֹדֶשׁךָ, *thy holy city*, lit. the city of thy holiness; Is. ii, 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. iii, 11, עֲלֵיזֵי גִּבְוֹתֶיהָ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is attached to the *first* noun; as Ps. lxxi, 7, מְחֻסְרֵעִי, *my strong refuge*, lit. my refuge of strength. Ezek. xvi, 27; Lev. vi, 3. But this construction is not altogether certain.

§ 474. *Position of pronouns in a sentence.* Usually they stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passages, e. g. Ps. lxxxvii, 1, יְסֻדָּתִי בְּחִירֵי לֹדֶשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. viii, 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. ix, 13, 'when he taketh vengeance for blood זָכַר אֹיְבָתָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. lxxv, 10; lxxviii, 15; xviii, 15; comp. v. 18; Job xxxvii, 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. xlv, 3, 'by thy hand thou didst drive out the nations, נִצַּחְתָּ וְנִצַּחְתָּ and didst plant THEM,' i. e. the Israelites, as appears from v. 2. So Ps. lxxx, 16, comp. v. 14; Ps. cv, 37; Gen. x, 12, where נִינְוֵה probably refers to *Nineveh* in v. 11.

§ 475. *Place of pronouns supplied by nouns.* (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. xlv, 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked his servants,' etc. i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied, by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job ix, 21, לֹא אֲדַע נַפְשִׁי, *I know not myself*; Ps. vii, 3, 'lest like a lion נִפְשִׁי יִטְרַף, *he rend me*;' Ps. iii, 3, לִנְפֹשִׁי, *to me*; Ps. xi, 1; xvi, 10; xxxv, 3; Amos i, 8, 'Jehovah hath sworn בְּנַפְשִׁי, *by himself*.' (b) By פָּנָיִם *person*; as Prov. vii, 15, לִשְׁחֹר פָּנָיִךְ, *to seek thee*; Ezek. vi, 9, בְּנִיחָם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. ix, 14, לִבִּי, *thyself*; Ps. xvi, 9, אֲנִי, *I myself*, etc. (d) Occasionally by several other words; as Ps. vii, 6; xvi, 9, חַיִּים *life*, and קֶבֶד *heart or soul*; Is. xxvi, 9, רוּחַ *spirit*; Ps. vi, 8, עֵינַי *eye*; Ps. xvi, 9, בָּשָׂר *flesh*; Ps. xvii, 14, בֶּטֶן *belly*; Ps. vi, 3, עֲצָם *bone*, etc. The same usage prevails very extensively in Aramæan and Arabic.

§ 476. ANOMALIES OF PRONOUNS. Departures from concord, in respect to gender, number, etc. are called anomalies here. These are somewhat frequent, and may be ranked under several heads, comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun *sing.* not unfrequently relates to a noun *plural*, i. e. it is used in a *collective* sense,

like a noun of multitude; as Deut. xxi, 10, 'when thou goest against **אֹיְבֶיךָ**, *thine enemies*, and God **יְהוָה** gives him (sing.) into thine hand,' etc.; Josh. ii, 4, 'and the women took the two spies, **וַתְּצַפְּנֵהוּ** and hid him.' So Deut. xxviii, 48; Ps. v, 10; Mal. ii, 2; Jer. xxxi, 15; Ecc. x, 15; Is. v, 23, et sæpe.

Note. Pronouns singular are very often employed in a *generic* or *collective* sense, in the same way as *nouns of multitude*; and they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the *fem.*; as **אִתְּךָ** for **אִתָּהּ**, Ezek. xiii, 20. **הָיָה** for **הָיְתָה**, Ruth i, 22; Cant. vi, 8; Zach. v, 10. So the suff. **כָּךְ** for **כֵּן**, Ruth i, 8, 11, 13. **כֵּן** for **כֵּן**, Ruth i, 19; Ex. i, 21; Is. iii, 16; Dan. viii, 9, 2; Ezek. i, 6, 7, 8, sæpe. **כֵּן** for **כֵּן**, Judg. xix, 24. **כֵּן** for **כֵּן**, 2 K. xviii, 16; 2 Chron. xxix, 3. (2) The *fem.* for the *masc.*; as **הָיָה** instead of **הָיָה**, 2 Sam. iv, 6; Jer. i, 5. **אִתְּךָ** for **אִתָּהּ**, Deut. v, 24; Ezek. xxviii, 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job xiv, 19, **סִפְּרִיךָ**, where the antecedent of **ךָ** is **אִתְּךָ** plur. masc.; Is. xxxv, 7, **רֶבֶצְתָּהּ** [in] *the layer of her*, i. e. of the **הַגִּבִּים**, plur. masc.

§ 477. RELATIVE PRONOUNS. The relative **אֲשֶׁר** (also **וְ** and **וּ** when used as relatives § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative **אֲשֶׁר** is often used with other words, merely to give them a *relative* sense; e. g.

(a) With nouns and pronouns; as Gen. xiii, 16, **אֲשֶׁר אֶת-עָפָר**, *which dust*; **אֲשֶׁר לִי**, *to whom*; **אֲשֶׁר אֵתָּה**, *whom*; Deut. xxviii, 49, **אֲשֶׁר לְשׁוֹנִי**, *whose language*; Ps. i, 4, **אֲשֶׁר תִּדְּפֶנּוּ רֵיחַ**, *which the wind scatters*, etc. (b) With adverbs; as **אֲשֶׁר שָׁם**, *where*; **אֲשֶׁר מִשָּׁם**, *whence*, etc.

Note. The word **אֲשֶׁר** is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. xxi, 35, 'in the place **אֲשֶׁר נִבְרָאתָ בָּהּ**, *where thou wast created*; Ex. xxxii, 34, **אֲלֵ-אֲשֶׁר**, [מָהוּם], *to what* [place]; Is. xliii, 4, **מֵאֲשֶׁר**, [עֵת], *from what* [time], etc. For the *ellipsis* of this pronoun, see § 545.

VERBS.

§ 479. *Usual principles of concord.* In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. xxxiii, 13, וְהָמוֹתָי כָּל־הַצֹּאֵן, *then all the flock will die*. Comp. § 449. *b*. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence *begins* with a verb sing., and *proceeds* with plur. verbs; as Ex. i, 20; xxxiii, 4; Is. ii, 20; Ps. xiv, 1, etc. See farther, on nouns of multitude § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. xvii, 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. lxxxv, 11, הַסְדֵּרוֹתָם נִפְגְּשׁוּ, *mercy and truth are met together*; Gen. viii, 22, etc.

Note. *Exceptions*. Cases occur rarely where a verb sing. is used, after a composite Nom.; e. g. Ex. xxi, 4, וְיִלְדֶיהָ תִּהְיֶה, *the women and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. xxvii, 39, מְשַׁבְּמֵי הָאָרֶץ יִהְיֶה מִשְׁכָּנָהּ, *rich countries shall be thine abode*; Gen. xxxi, 8; Lev. xxv, 53; Ezek. xxxv, 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

§ 484. I. AS TO NUMBER. The *pluralis excellentiæ* commonly, but not always, takes a verb in the singular, § 437. *b*.

E. g. Gen. i, 1, בָּרָא אֱלֹהִים, *God created*; Ex. xxi, 29, בְּעֶעְלֵי יוֹמָתוֹ, *his owner shall be put to death*. But, in a few cases, the *pluralis excellentiæ* takes a verb in the plural; e. g. Gen. xx, 13; xxxi, 53; xxxv, 7; Ex. xxxii, 4, 8; 2 Sam. vii, 23.

§ 485. Plural Nominatives of the fem. gender (which relate to *beasts* or *things*, and not to persons), frequently take a verb singular, whether it precede or follow them. *

E. g. Ezek. xxvi, 2, נִשְׁבְּרָה דְלָתוֹת, *broken is [are] the gates*; Joel i, 20, בְּחִמּוֹת הַיְעָרִים, *the beasts cry [cries]*; Gen. xlix, 22; Jer. iv, 14; xlviii, 41; li, 29, 56; Ps. cxix, 98; lxxxvii, 3; Job xxvii, 20, etc.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanis*. Compare, in Greek, the neuter plurals joined with verbs singular.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. i, 10, בִּירוֹתֶיךָ יִקְרָח מִלְחָמָה, *when there shall happen war*; Judg. v, 26; Job xvii, 16; Is. xxviii, 3; Obad. xiii.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. xxxi, 14, מִיִּחְלֵל יוֹמָהּ יָמוּת, *they who profane it, i. e. every one who profanes it [the Sabbath], shall be put to death*; Prov. xxvii, 16; iii, 18; xxviii, 1; Gen. xlvii, 3; Ex. xxxi, 14.

§ 489. When the verb *precedes* a plur. Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. i, 2, וַיְהִי לִפְנֵינָהּ יְלָדִים, *and there was to Peninnah children, i. e. Peninnah had children*; Is. xiii, 22, עֲנֵה אֵיִים, *the jackals shall howl*; Deut. v, 7; Judg. xiii, 12; 2 Sam. xxi, 6; Ps. cxxiv, 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes, there comes some men*. So occasionally, even when the verb *follows* a plur. Nom.; as Ecc. ii, 7, לִי הָיוּ עֲבָדִים, *there were slaves to me, i. e. I had slaves*; Gen. xlvii, 22, 'these were the sons of Rachel יָלַד אֲשֶׁר *which were* [lit. was] *born to Jacob*;' Gen. xxxv, 26; Dan. ix, 24; Is. lxiv, 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. i, 14, וַיְהִי, מְאֹרֹת, 'let there be lights, . . . וַיִּדְּיוּ *and let them be for signs*,' etc. Num. ix, 6; Ezek. xiv, 1; Esth. ix, 23.

§ 490. II. AS TO GENDER. Fem. Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. xxv, 27, הָבִיָּא שִׁפְחָתִי, *thine handmaid brought*; 1 Chr. ii, 48, פִּילְגַּשׁ יָלַד, *the concubine bore*; Judg. xxi, 21, וַיֵּצְאוּ בָנוֹתַי, *if the daughters go out*; Ruth i, 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done* to the dead;' Is. lvii, 8, וַתַּכְרֵתִי לִי, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. ii, 8; xi, 32; 1 K. xxii, 36; Ecc. vii, 7; xii, 5; Jer. iii, 5; Cant. iii, 5; v, 8; viii, 4; 2 K. iii, 26; Gen. xv, 17.

Note. In a *very few* cases, a masc. Nominative sing. is followed by a verb fem.; e. g. Ecc. vii, 27, אֲמָרָה לְהַלִּיל, *sailth the Preacher*,

where the verb follows the grammatical form of the Nom., rather than the sense of it; Judg. xi, 39, וַיִּהְיֶה לְנֶחֱדָה, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. xxxiii, 9, אֲבֵל אֶמְלִיךָ אֶרֶץ, *the land mourns and is withered*; xiv, 9; Job xx, 26; Lev. iii, 1; v, 1, etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other. Comp. § 480.

E. g. Ex. v, 16, הָעַמָּה עָשָׂה, *thy people have sinned*. So the name of a nation, as Ps. cxiv, 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries, and towns* are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only denominate *place*. Comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest to it; e. g.

(a) With a masc. noun; as Prov. xxvii, 9, יַשְׂמֵחַ לֵב וְקִמְרֵת יִשְׂמַח, *ointment and perfume make [makes] glad the heart*; Hos. ix, 2, etc.

(b) With the nearest noun; as Num. xii, 1, וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. xx, 11, וַתִּשָּׂא הָעֵדָה וּבָעִירָם, *and the assembly and their cattle drank*; Gen. vii, 7; 1 K. xvii, 15; Esth. ix, 29; 2 Sam. iii, 22. Comp. § 481.

For the general rule respecting composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. xxi, 32; xxiv, 61; xxxi, 14; xxxiii, 7. Comp. § 489, Note; § 480.

§ 494. III. *As to both number and gender.* Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. ii, 33, 'all מְרִבֵּית הַבַּיִת *the increase of thy house* יָמוּתוּ, *shall die*; Jer. xliv, 12, שְׂאֵרֵיתָא *the remainder of Judah who* שָׁמַר *set*

their faces;' Zeph. ii, 9; Gen. xlviii, 6. This is *constructio ad sensum*, § 449. *b.* Note *.

§ 495. (*a*) Plural Nominatives of the *fem.* gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (*b*) *Vice versa*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (*a*) Job xlii, 15, לֹא נִמְצָא נָשִׁים יְפֹתִים, *there were [was] not found women so beautiful*; Jer. xlviii, 15, עָרֶיהָ עָלָהּ her towns ascended in the flames; Ex. xiii, 7; 1 K. xi, 3; Is. xvii, 6; Mic. ii, 6; Hab. iii, 17; Ps. lvii, 2; lxxxvii, 3; Job xxii, 9. Comp. § 489. § 490. (*b*) לֹא תִמְעַד אֲשָׁרָיו, *his steps totter [totters] not*; Job xiv, 19, תִּשְׁמַחַּם סִפְּהֶיהָ, *its floods overflow [overflows]*; also when the verb *follows*, as Jer. xlix, 24, אֲחֻזָּתָהּ תִּקְבְּלִים אֲחֻזָּתָהּ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the *Genitive*.

E. g. 2 Sam. x, 9, 'and Joab saw that הָיָתָה מִלְחָמָה בְּגִי מִלְחָמָה, *the front of the battle was against him*;' where the verb agrees with מִלְחָמָה. Is. xxii, 7, מִבְּחֵר עֲמֻנָתָהּ מְלֵאָה, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻנָתָהּ. So Job xxix, 10; xxxviii, 21; Is. ii, 11; Jer. x, 21, etc.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. xvii, 12, וַיְהִי יָדָיו, *his hands [was] were*, Josh. viii, 20; Mic. iv, 11. So 1 Sam. iv, 15, וַיֵּיָקֵי עֵינָיו, *and his eyes [was] were dim*; Deut. xxvii, 7, *Kethibh*.

Note. For anomalies in regard to pronouns, of the like character with these in §§ 484—496, see § 476.

Impersonal verbs.

§ 498. These are made, in Hebrew, by the 3d pers. masc. or fem. sing. of either the Præt. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened*; מֵר לִי, *it is bitter to me*; יִגִּידָהּ לִי, *I*

am quiet, lit. it is quiet to me; צָר לִי, or נִיָּצָר לִי, *it was grievous to him*; 1 Sam. xxx, 6, וַיִּנָּצֶר לְדָוִד, *and it was grievous to David*; Job iv, 5, 'but now תָּבוּא אֵלַי *it comes upon thee*;' Ps. xviii, 7, Inf. בָּצָר לִי, *when it was ill with me*. In Gen. iv, 26, חָדָחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. בָּצָר לִי *it is grievous to me*, i. e. I am grieved; בָּצָר לִי, *when it is ill to me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent; e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. xi, 9, קָרָא, [one] *called*; Gen. xlviii, 1, וַיִּאָּמֶר, and [one] *told*; 1 Sam. xxvi, 20, יָרִדָּה [one] *pursues*; xvi, 23; Is. ix, 5; lxiv, 3, 'from everlasting שָׁמְעֵי [they] *have not heard*;' xlvi, 1, וְיִקְרְאוּ לָהּ [they] *shall not call thee*, etc., Dan. i, 12; Hosea ii, 9. This construction answers to the use of *on*, *tout le monde*, etc. in French, or to the Greek λέγουσι etc., and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed; as אָדָם, אִישׁ, etc.; and sometimes the act. Part. of the verb is employed, as Is. xvi, 10, יִדְרֶה חֹדְרֶה, *the treader shall tread*, i. e. one shall tread; Is. xxviii, 4, יִרְאֶה חֹרֵא, *the seer sees*, i. e. one sees; 2 Sam. xvii, 9; Deut. xxii, 8. So plur., Jer. xxxi, 5, גִּמְעוּ דֹּמְטָעִים, *the planters shall plant*, i. e. one shall plant; Nah. ii, 3.

Note 2. The 3rd pers. plur. is often to be rendered *passively* in such cases; as Job xxxiv, 20, יִסִּיר אֱבִיר, *the mighty one is removed*, lit. they remove the mighty one; Prov. ix, 11, 'for by me יִרְבִּי *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee;' Job iv, 19; vii, 3; xvii, 12; xix, 26; xxxii, 15. Comp. Luke xii, 20, τὴν ψυχὴν σου ἀπαιτοῦσι, *thy soul shall they require*, i. e. thy soul shall be required; xvi, 9, *that when ye die, δεξερται, ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second* person of the verb is employed, in a similar way; e. g. Is. vii, 25, שָׁמָּה תָּבוּא אֲשָׁמָח, *one shall not come there*, lit. thou shalt not come; Job xviii, 4; Lev. ii, 4. Also in the common phrase with the Inf., עַד בִּיאָה, *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Præter and Future forms can be used, in a *gres'*

cases indifferently to express the same idea. Both of them may be made *Aorists* by prefixing *Vav*, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Præter, is to express *past* time of some shade or other; and the *predominant* use of the Future, is to designate some shade of *future* time.

§ 503. *The Præter tense* of verbs, is used to designate the meaning of various tenses, viz.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. iii, 13, 'what is this which עָשִׂיתָ, *thou hast done*?' iii, 11, 'who חָגַדְתָּ, *has told thee*?' iii, 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. ii, 2, 'God finished the work which עָשָׂה, *he had made*;' ii, 5, 'Jehovah לֹא הִמְטִיר, *had not caused it to rain*.'

(c) For the past tense of narration, or *historic* tense; e. g. Gen. i, 1, 'God בָּרָא *created*;' i, 2, 'the earth הָיְתָה, *was*;' xxix, 17, 'Rachel יְפַת־הַמַּאֲרָה, *was beautiful in appearance*.'

Note. When this *historic* tense is used, the Nom. is more usually put *before* the verb; but to this there are many exceptions. The Fut. with *Vav* conversive commonly follows the Præter, in the same sentence, or in a succeeding one, in order to avoid repeating the Præter. Comp. Gen. iv, 2—5; 1 Sam. vii, 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express *a state of acting*; as Ps. cxix, 28, 'my soul נָדָה, *weeps*;' cxix, 30, 'the way of truth בָּרַחֲמֵי, *I choose*;' Is. i, 15, 'your hands מְלֵאִי *are full of blood*.' (3) In general propositions, designating action at *any* time; as Ps. i, 1, 'blessed is the man who לֹא הָלַךְ *walketh not*—לֹא דָרַךְ *treadeth not*—לֹא יָשָׁב *sitteth not*; and so often.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. ix, 1, 'the people who have walked in darkness רָאוּ, *shall see a great light*;' Is. ii, 2, וְהָיָה, *and it shall come to pass*; ii, 3, 4, 11, 17, 19, et sæpe. (2) When a Fut. form (with a future meaning) precedes the Præter, in the same construction; as Is. i, 30, 31, וְהָיָה *ye shall be* as an oak—וְהָיָה הַחֲסִין, *and the mighty man shall be*, etc.; iii, 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates יִנְדְּבוּ, *shall mourn and lament*;' and so often.

Note 1. The conjunction *Vav*, in such cases, may precede the verb itself, as in *e. 2.*; or precede the Nom., when this stands before the verb, e. g. Job xix, 27, 'I shall see, וְעֵינַי רָאוּ, *and my eyes shall behold*,' where רָאוּ is made Fut. by the *Vav* before its Nom. In some

cases Vav is omitted, particularly in poetry, and the Præter designates the sense of a Future.

Note 2. Any word, expressive of Fut. time and standing at the beginning of any construction, requires the Præter. that follows (with a Vav prefixed), to be rendered as a Future; e. g. 1 Sam. ii, 31, 'behold the days *בָּאִים* *are coming*, *וְגָדַעְתִּי* *when I will cut off*,' etc. So with an Inf.; as Deut. iv, 30, *הָיָה בְּצָרָה* *when thou shalt be troubled*, *וַיִּמָּצְאוּהָ* *and these things shall overtake thee*; Gen. ii, 5. So also, Ex. xvii, 4, *עוֹד מְעַט* *yet a little time*, *וַיִּסְקְלוּנִי* *and they will stone me*; Ex. xvi, 1, 'at evening *וַיֵּדְעוּהֶם* *ye shall know*.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Præter. is connected with it by Vav; as Gen. vi, 21, *לֶךְ קַח* *take for thyself*, *וְאָסַפְתָּ* *and collect*. Comp. above, in e. 2. (2) Sometimes when Vav is prefixed, without a preceding Imp.; as Gen. xxxiii, 10, 'if I have found favour in thine eyes, *וְלָקַחְתָּ* *then take*, etc. Ruth iii, 9; Gen. xlvii, 23; Deut. xxix, 7, 8.

(g) For the Subj. mood in all its tenses; especially when a Fut., with a Subj. meaning, precedes in the same construction, § 504. b; e. g. (1) For the Present; as Gen. iii, 22, *פָּרַשׁ יָדוֹ* *lest he put forth his hand*, *וְלָקַח* *and [lest he] take*, *וְאָכַל* *and [lest he] eat*, etc. (2) For the Imperf.; as Is. i, 9, *חַיִּינוּ* *'we should be as Sodom*, *וְיָמֵינוּ* *we should be like Gomorrha*,' Gen. xiii, 13, *הֲמָרֹה*—*הָפָקִים* *, should one hurry them,—then they would die*; Ruth i, 12; Judg. viii, 19. (3) For the Plup.; as Is. i, 9, 'unless Jehovah *הִרְתִּיר* *had left us* a remnant,' etc. 2 K. xiii, 19, 'then *הָבִיתָ* *thou wouldest have smitten* the Syrians.' Job x, 19; Num. xxii, 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth ii, 21, *עַד אֲמַלֵּךְ* *, until they shall have finished*; iii, 18; Is. iv, 4; Gen. xxiv, 19.

§ 504. *The Future tense of verbs is used with a variety of meaning; viz.*

(a) To indicate Fut. time; which is its appropriate use.

(b) For the Present tense; e. g. *לֹא אֲדַע* *, I know not*; *לֹא אוֹכֵל* *, I cannot*; *מֵאַיֵּן תָּבוֹא* *, whence comest thou?* *מִדֹּד תִּבְקֹשׁ* *, what seekest thou?* Also in general propositions; as 'a wise son *יִשְׂמַח* *makes glad* his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate past time; e. g. (1) Often, when preceded by particles that indicate past time. (a) By *אָז* *then*; as Jos. x, 12, *אָז יָדַבֵּר* *, then spake he*. (b) By *טָרָם* *, not yet*; as Gen. ii, 5, *טָרָם יִהְיֶה* *, was not yet, or before it was*. But sometimes the sense is future after these particles; as Ex. xii, 48; Job x, 21. (2) Sometimes (not very

frequently) it indicates the *past* time of narration, or the *historic* tense; as Gen. ii, 6, 'and a mist *וַעֲלָה* *went up*,' etc.; ii, 10, 'and thence *וַיִּפְרֹד*, *it was divided*,' etc.; ii, 25, *וְלֹא יִתְבֹּשְׁשׁוּ*, *and they were not ashamed*. Is not this occasioned by the Vav which precedes? Comp. § 503. e. 2. Note 1.

(d) With Vav conversive, the Fut. forms a common historic tense.

(e) Without such Vav, it is sometimes employed to denote *habitual* or *continued* action; as 1 K. v, 25, 'thus much Solomon *וַיִּתֵּן* *gave* to Hiram yearly'; Job i, 5, 'thus *וַעֲשָׂה* *did* Job continually'; 2 Sam. xii, 31; 2 Chr. xxv, 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. i, 26, *נַעֲשֶׂה אָדָם*, *let us make man*; i, 3, *וְיִרְאֶה אֵת*, *let there be light*, etc. Where excitement, urging, entreaty, etc. is to be expressed, the parag. Fut. is usually employed; as *וְאֵלֵךְ*, *let me rejoice now*; *וְאֶקְוֶה*, *let me arise now*. (2) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. xx, 15, *לֹא תִגְנוֹב*, *steal not*, lit. thou shalt not steal.

(g) For the Optative; especially when the particle *כִּי* is subjoined; e. g. Ps. vii, 10, *וַיִּמְרָצָה* *O that it might come to an end!* Cant. vii, 9, *וַיִּרְצָה* *O may they be!* 1 K. xvii, 21; Is. xix, 12; xlvii, 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after *אֲשֶׁר* *that*, *בְּעֵבֶר* *that*, *י* *that*, *כִּי* *that*, *לֵ* *that*, *אֲשֶׁר* *in order that*, *אֵל* *that not*, *בִּל* *that not*, *כִּן* *that not*. But the Fut. often follows particles such as the above, when a Subj. sense is not required, but a Fut. one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries, *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. iii, 2, *נֹאכַל*, *we may eat*; xxx, 31, *וְהָיָה אֲתָתְךָ*, *what must [shall] I give thee?* Judg. xiv, 16, *וְהָיָה אֲגִיד*, *and should I tell thee?* Prov. xx, 9, *מִי יֹאמַר*, *who can [will] say?* So Job x, 18, *אֶבְרַע*, *I should have died*; Gen. xxxi, 37, *וַיִּשְׁלַחַךְ*, *that I might take my leave of thee*; xxviii, 8, 'until that all *וְאֵסְפוּ* *shall have been gathered*; comp. § 503. g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past* time), is sometimes used as a proper Future; the Vav being rendered merely as a *conjunction*; e. g. Is. ix, 5, 'to us a son shall be given, and the government *וַיְהִי* *shall be* upon his shoulder,' etc. Is. ix, 10, 13, 15, 17; li, 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the *Pre-sent* Indic.; as 2 Sam. xix, 2, 'behold the king weeps, *וַיִּתְאַבֵּל* *and mourns*;' Ps. cii, 5, *וַיִּבֶשׂ*, *and is dried up*. (2) For the present Subj.

as Jos. ix, 21, 'let them live, וַיְחַיֵּם and let them be, or may they be,' etc. Job xiv, 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms*, etc. of the Fut., compare § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other; and often they are used almost indiscriminately. Comp. § 504. f. § 201. The Imp., besides its *proper* sense, is employed for the Future.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. xlii, 18, עֲשֵׂה וְחַיֵּי, *do this and live*, i. e. do this, and ye shall live; Prov. iii, 3, 4, 7; iv, 4; vii, 2; ix, 6; Is. viii, 9; xxxvi, 16; xlv, 22; lv, 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands *before* the Fut.; as Is. xlv, 11, שְׁאַלְתִּיךָ WILL ye inquire of me—and תִּצְוֶנִי will ye prescribe to me? vi, 9. (2) When it stands *after* the Fut.; as Gen. xlv, 18, וְאֶתְּנֶנָּהּ and I will give you . . . וְאֶכְלֶה and ye shall eat, lit. eat ye. Gen. xx, 7; Is. liv, 14; Ruth i, 9.

Use of composite Verbs.

§ 506. The Hebrew does not form *composite* verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun which follows them.

Different prepositions are used, to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramæan, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away*, etc.

E. g. יָפַל to fall; עָלַי to fall over to, to fall away; מִן to leave, to depart from; לְפָנַי to fall down before any one. קָרָא to call; אֶתְּנָהּ to call to, to invoke; לְקָרָא to name. שָׁאַל to ask, with an Acc. of the *person*; שָׁאַל to demand, with an Acc. of the *thing* demanded; אֶתְּנָהּ to consult any one.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The Lexicons and practice only can give the requisite information. The following significations may aid the learner, in a few cases; viz.

(a) The preposition בְּ is often put after verbs signifying, *to be angry, to trust, to hold, to sin against, to reprove, etc.*; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition לְ is often put after verbs signifying, *to make, to attain to, to become any thing*: as 2 Sam. vii, 14, 'I will be to him לֵאבִי , *for a father* [a father], and he shall be to me לְבִנִי , *for a son* [a son];' 1 Sam. iv, 9, $\text{הִיִּיתֶם לְאַנְשֵׁים}$, *be ye for men*, i. e. be men, act courageously; Gen. ii, 22, 'and Jehovah made the rib לְאִשָּׁה , *for a woman*,' i. e. a woman. The later Hebrew makes more frequent use of לְ in this way, than the early; e. g. Jon. iv, 6; comp. Ex. xii, 27.

(c) The prepositions בְּ , מִן , עַל , בִּין , בְּעֵד , אַחֲרַי , לִפְנֵי , etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. בָּכָה *to weep*, and *to bemoan*; חָלָה *to go*, and *to pass through*, Gen. ii, 14; יָשָׁב *to dwell*, and *to inhabit*; Ps. xxii, 4, זָמַר *to sing*, and *to celebrate with praise*; so רָגַן , שָׂר , etc.

§ 509. Many verbs govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשֹׂר , *to bring good tidings to any one*; מָרַדְה , *to be refractory AGAINST any one*; עָרַב , *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off and on*, of *ornamenting*; of *plenty and want*; of *dwelling in or among*; of *going out, coming in, coming upon, happening to*, etc. Verbs of *overflowing, overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. iii, 8, 'a land which חֵלֶב וְדָבָשׁ *overflows with milk and honey*; Joel iv, 18; ix, 17; Lam. iii, 48.

§ 510. Neuter verbs sometimes take an Acc. case; e. g. חָגַג , *to celebrate a feast*; חִידָה , *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. xxvii, 34; Neh. ii, 10; Ps. xxv, 19, etc.

§ 511. Verbs governing two Accusatives. All verbs which have a *causative* meaning (of course the conj.

Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. viii, 17, מָלְאוּ אֶת־הָאָרֶץ חָמָס, *they filled* [caused to be full] *the earth* with violence; Gen. xli, 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ, *and he clothed him* with [caused him to put on] *garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify, *to anoint, to sow, to plant, to stone*, i. e. cover with stones, *to nourish, to furnish, to rob, to do good or evil* to any one, *to call or name, to command, to convert one thing into another*, as Job xxviii, 2, אָבֵן יַצִּיק, *stone he fuses* into brass; Gen. ii, 7, מִן הָאֲדָמָה עָפָר, *from the earth, where* עָפָר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be construed as having a preposition implied, before the second noun in the Accusative.

Passive verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. lxxx, 11, בָּפֶסַח הָרִים צִלָּהּ, *the mountains were covered with the shadow of it*. Ex. xxv, 40; xxviii, 11.

Note. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job vii, 3, הִנְחַלְתִּי יְרַחֵי שָׁוָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. xx, 5; Deut. xiii, 3.

Infinitive absolute.

§ 514. This is usually put before a finite tense of the same verb, and serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. xxiii, 22, יַעֲרֵם הָוָא, *very subtly he will deal*; xx, 6, בָּשָׂאֵל בָּשָׂאֵל, *he has urgently requested*; Amos ix, 8, לֹא הִשְׁמִיד אֲשֶׁמִּיד, *I will not utterly destroy*. Gen. xxxi, 30; xliii, 3, 7, הֲיָדְרִיעַ גִּדַּע, *could we indeed know?*

xxxvii, 8, הַמֶּלֶךְ הַמֶּלֶךְ, *shalt thou indeed reign?* xix, 9, וַיִּשְׁפֹּט גַם, *and now he would fain act even as a judge.*

(b) It denotes assurance, certainty; as Gen. ii, 17, מוֹת תָּמוּת, *thou shalt surely die*; iii, 4; xxxvii, 33, בָּרָף טָרַף, *he is surely torn in pieces*; Judg. xv, 2, אָמַר אֲמַרְתִּי, *surely I thought, or said.*

(c) It marks continuance of action; as Is. xxx, 19, בָּכָה לֹא תִבְכֶּה, *thou shalt not always weep*; Ex. xxxiv, 7; Jer. xxiii, 17. Especially is *continuance* denoted, where two Infinitives abs. are used; as 2 Sam. xv, 30, עָלוּ וּבָכּוּ, *they went up continually weeping*; Gen. viii, 7, וַיֵּצֵא וַיָּשׁוּב, *and it continued going and returning*; Jer. vii, 13; xi, 7; xxv, 3; xxvi, 5. In such cases, a participle is sometimes used for the second Inf., as in 2 Sam. xvi, 5; or a noun, as Is. xxix, 14.

(d) In general, it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc. cannot be well expressed in a translation.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job vi, 1, יִשְׁקַל יִשְׁקַל, with Inf. abs. in Kal, finite verb in Niphal; Ezek. xvi, 4, הִחַל לֹא הִתְלַחַת, Inf. in Hophal, and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. xxviii, 28, אֲדֹשׁ יִדְשְׁנִי, *he will thoroughly thresh him*, roots אָדַשׁ and דָּשַׁן, both signifying *to thresh*.

Note 3. The Inf. abs. may be placed *before* or *after* the finite verb. Particles, such as לֹא, גַם, etc. sometimes intervene.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הֵיטִיב בֵּנֵי *bene faciendo*, for *bene*; 1 Sam. iii, 12, חָחַל וְכָלֵה, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. lx, 14, שָׁחוּחַ *incurvando*, for שָׁחוּחַ; Hab. ii, 10, קִצְוֹת for קִצְוָה. (b) With a finite verb; as Num. xxiii, 25, קֵב, *thou shalt not curse at all*, for קָבִיב; Ruth ii, 16, שְׁלִיחִי, for שְׁלוּחִי; Ps. l, 21, הֵיטִיב, for הֵיטִיב, etc.

§ 517. The Inf. abs. is sometimes found in the place of a finite verb.

E. g. Deut. v, 12, שָׁמֹר simply, instead of שָׁמֹר תִּשְׁמְרוּן, as it is in Deut. vi, 17; Ex. xx, 8, זָכֹר תִּזְכֹּר, as in Deut. vii, 18; Job xl, 2, הָרִב אֲנִי *contendendo?* for הָרִב קָב, as in Judg. xi, 25. So Dan. ix, 5, מָרְדְּנוּ וְסָדְרוּ, *we have rebelled and apostatized*; Est. ix, 6; Jer. xiv,

5; Gen. xli, 43; Judg. vii, 19; Ecc. viii, 9; ix, 11; Ezek. i, 14, 'the living creatures רָצוּא וְשׁוּבָה *ran and returned*;' Ecc. iv, 2; Jer. xxxii, 44, 'fields shall they buy, וְכָתוּבָה *and they shall write bills of sale*, וְהָיוּ—וְהָיוּ *and they shall seal them—and take witnesses*,' etc. Num. xv, 35; Deut. xiv, 21; Is. v, 5; Ezek. xi, 7, 'you הוֹצֵאתָ *will I bring out*,' etc. 1 K. xxii, 30; 2 Chr. xviii, 29.

For the Imper.; Deut. v, 12, שָׁמֹר *keep*; i, 16; Jer. ii, 2, הִלֹּךְ *go*; xiii, 1, etc.; Num. xxv, 17. See the first examples above.

Note. The Inf. abs. is, in some cases, to be translated in a *passive* sense; as Prov. xii, 7, 'the wicked הִפְּחוּ, *are to be destroyed*.' This is elliptical; the full phrase would be הִפְּחוּ יִהְיֶה. So חָפַר, Prov. xv, 22.

§ 518. The Inf. abs. is also employed as a mere *nomen actionis*, denoting the *practice* of doing what the verb designates.

E. g. אָלַח וְכָחַשׁ וְרָצַח וְנָבַד פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. iv, 2.

Gen. Remark. The Inf. abs. has generally an *intensive* sense, whether employed with a finite verb, or standing alone. It may be called the *energetic* form of verbs.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, is used like one, in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. ii, 18, חַיֵּית הָאָדָם, 'the being of the man alone is not good'; xxix, 19, תִּתֵּן (Inf. of נָתַן) 'my giving is good'; xi, 6; xxx, 15. (b) In the Gen.; e. g. Gen. xxix, 7, עַתָּה הַמָּקֶה, 'the time of collecting'; ii, 4, בְּיוֹם עֲשׂוֹת, 'in the day of making'. Num. ix, 15; Ps. cxxviii, 2, et passim. (c) In the Dat.; e. g. Num. vii, 5, וְהָיוּ לְעֹבֵד, 'and let them be for serving', i. e. let them serve. viii, 11; Ezek. xxx, 16, תִּהְיֶה לְחִצְמוֹעַ, 'it shall be for being pierced through', i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. iii, 7, 'I knew not אֲנִי הֹלֵךְ, the going out or coming in'; Jer. v, 3; Gen. xxi, 6. The Acc. here, commonly has ל before it; as Gen. xi, 8; Ex. ii, 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. xxxix, 2, 'I will guard my way מִחֲטֹאת, from sinning.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With **בְּ**; as Gen. ii, 4, **בְּהִבְרָאם**, *when they were created*, lit. in the being created of them; Ex. xvi, 7, **בְּשִׁמְעוֹ** *because he heard*; Is. i, 15. (b) With **כִּי**; as Gen. xlv, 30, **כִּבְאִי**, *when I come*; xxxix, 18, **כִּהֲרִימִי**, *when I lifted up*. (c) With **לְ**; Gen. ii, 3, **לַעֲשׂוֹת**, *when he made it*; Is. vii, 15, **לִדְעֹתוֹ**, *until he know*; 1 K. xvi, 7, 'to provoke him by his doings, **לְחַיִּיתוֹ** *in that he was*, or, *in respect to his being*. In like manner, with **מִן**, **עַד**, **עַל**, **לְמַעַן**, **מִתַּחַת**, **מֵאחֲרֵי**, etc.

Note. The preposition **מִן** has often a *negative sense*, in such cases; e. g. Gen. xxvii, 1, 'his eyes were dim **מִמְרְאוֹת**, *so that he could not see*, lit. from seeing; xvi, 2; Ex. xiv, 5. For **מִן** before the Inf. in comparisons, see § 454. b.

N.B. For the use of the Inf. const. for the Inf. abs., see § 516.

§ 522. The Inf. const. with **לְ**, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. ii, 5, 'and there was no man **לְעֵבֵד**, *to till the ground*;' ver. 10, 'and a river went out from Eden **לְהַשְׁקִיחַ**, *to water the ground*;' xi, 6, 'all which they may purpose **לַעֲשׂוֹת** *to do*,' etc. When **בְּלֹאִי** (*not*) comes before an Inf., the **לְ** is put before it; as Gen. iii, 11, 'which I commanded thee **לֹאֲכַל** **לְבָלֹאִי** *not to eat*;' i. e. the Inf. is used as a noun in regimen with **בְּלֹאִי**.

§ 523. The Inf. const. with **לְ**, and with the verb of existence (**יָהִי**) expressed or implied, constitutes a periphrasis, expressing the meaning of several forms of the finite verb, viz.

(a) Of the Præter; as 2 Chr. xxvi, 5, **וַיְהִי לְדַרְשׁ אֱלֹהִים**, *and he sought God*, lit. and he was in seeking God; Gen. xv, 12, 'the sun **לְבוֹא** **וַיְהִי** *was about to go down*, lit. was in going down; 2 Chr. xi, 22; Ezra iii, 12.

(b) Of the Present; as Is. xlv, 14, **וַיִּהְיֶה לְהַרְתֵּלֵי**, *he hews down for himself*, lit. [he is] in hewing down. Prov. xix, 8, 'he that is wise, **לְמַצָּא טוֹב** [**וַיִּהְיֶה**], *findeth prosperity*, lit. is in finding; Is. xxi, 1.

(c) Of the Future; as Is. xxxviii, 20, **וַיְהִי לְהוֹשִׁיעַנִי** [**וַיִּהְיֶה**], *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. xxv, 14, 'Jehovah **לְהוֹדִיעָם** [**וַיִּהְיֶה**] *will teach them*, lit. will be for the teaching of them; xlix, 15; lxii, 10; Ecc. iii, 14. So Ps. ci, 8, 'soon **אֶמְצִית** **לְהַכְרִית**, *I will cut off*, etc.

(d) Of the Passive; as Jos. ii, 5, 'and it came to pass *הִשְׁעָר לִסְגֹר* when the gate was to be shut,' lit. in the shutting of the gate; Deut. xxxi, 17, *וְהָיָה לֶאֱכָל*, and they shall be devoured, lit. and it shall be for devouring them; Is. vi, 13.

(e) Of the Latin participle in *dus*, or the English auxiliaries *shall*, *can*, *must*, etc.; as 2 K. iv, 13, *מָה [הָיָה] לַעֲשׂוֹת*, what [is] to be done for thee? 2 Chr. xix, 2, *הֲלֹאֲשֶׁע [הָיָה] לַעֲזֹר*, should one help the wicked? Judg. i, 19, *לֹא [הָיָה] לְהוֹרִישׁ*, he could not dispossess them; Hos. ix, 13; Amos vi, 10; 2 Chr. xx, 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. xxii, 13, *וְהָיָה צֶמֶן וְשָׂחַט בָּקָר וְשָׂחַט צֶמֶן*, *cædendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. xiii, 20, *בַּעֲלֹתָ הַלַּחֵב*, in the mounting up of the flame, i. e. when the flame mounted up; 1 Sam. xxiii, 6, *בְּבִרְיָ אֲבִי־אֶתָר*, in the flying of Abiathar, i. e. when Abiathar fled; Ps. lxxvi, 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. const., it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. ii, 4, *בַּיּוֹם עָשָׂה יְהוָה אֶרֶץ וְשָׁמַיִם* in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. xiii, 4, *בְּשָׁמֶעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ*, when the king heard the word of the man, etc. Is. lviii, 5, 'a day *עֲנֹת אָדָם נִפְשׁוֹ*, when a man will afflict his soul,' etc. So with the subject and two Accusatives; as Gen. xli, 39, *אֶחָדִי חוֹרִיעַ אֶל־חַיִּים אֶתָּה אֶת־כָּל־זֶה*, since God's showing you all this, i. e. since God hath shown, etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. v, 24, *כִּי־אֶכְלֵל קֶשׁ לְשׁוֹן אֵשׁ*, as the flame of fire devours the stubble; xx, 1; Gen. iv, 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. i, 4, 'one generation **פָּאָסֶת** *passeth away*, and another generation **בָּאִתָּהּ** *cometh*;' i, 7, 8; Ps. i, 6; iii, 2; iv, 7; Is. i, 7. In this manner, participles are used with pronouns of any person instead of verbs, in order to express the present tense; as **אֶפְרָחָי**, *I fear*; **אֶפְרָחָי**, *thou fearest*; **אֶפְרָחָי**, *we fear*, etc. In intrans. verbs, this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. ii, 10, 'and a river **צָמַח** *issued* from Eden;' Deut. iv, 3, 'your eyes **רָאוּ** *have seen*;' Gen. xli, 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. xvii, 19, 'Sarah **יֵלְדָה** *shall bear* a son,' etc.; xix, 13, **בִּשְׂחִיתֵינוּ** *'we are about to destroy* the city;' vi, 17, 'behold I **בָּרִיא** *will cause* a flood;' xlviii, 4; Ex. ix, 18; 1 K. xi, 31; xiv, 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. iv, 10, **קוֹל דְּמֵי אָחִיךָ צֹעֲקִים**, *the voice of thy brother's blood cries* [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. xix, 14, **בִּשְׂחִית יְהוָה הָעִיר**, *Jehovah is about to destroy the city*; Ps. lxxvi, 8, **נִרְדָּא**, *metuendus*; Ps. xviii, 4, **מְהַלֵּל**, *laudandus*, etc.

§ 530. The verb of existence (**הָיָה**) added to the participle, makes an Imperf. tense, descriptive of continued action or condition.

E. g. Job i, 14, 'the cattle **הָיוּ חֹרְשׁוֹת**, *were ploughing*;' Neh. i, 4, **וְנָאֲחִי צָם וְנִתְפַּלֵּל**, *I was fasting and praying*; ii, 13, 15; 2 Chr. xxiv, 14; xxxvi, 16; Gen. iv, 17; Deut. ix, 22, 24.

Note. In like manner **אֵין** *there is*, and **אֵין** *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. vi, 36, 'if **אֵין בְּשִׁלְחִי** *thou savest*;' Gen. xxiv, 49; xliii, 5, 'if **אֵין בְּשִׁלְחִי** *thou dost not send away*;' Ex. v, 16, 'straw **אֵין נָתַן** *is not given*;' Lev. xxvi, 6.

§ 531. *Active Participles* may govern the same cases as their verbs; but it is a *more common* construction, to put them in regimen with the noun that follows.

E. g. Ps. lxxxiv, 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. xxviii, 1, יוֹרְדֵי בֵּיֶר, *the descenders of* [i. e. those who go down into] *the pit*; v, 12, אֲהַבְי שְׁמֶךָ, *the lovers of thy name*; xix, 8; Prov. ii, 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases, in various ways; viz.

(a) With an Acc.; as Ezek. ix, 2, לְבוּשׁ בָּדִים, *clothed [with] linen garments*; 1 Sam. ii, 18, חֲגֹרֶת אֶפְדֹּד, *girded [with] an ephod*. So in Greek ἀναιδέως ἐπειμένους, IL. α. 149. (b) With the Gen.; as Ezek. ix, 11, לְבוּשׁ חֲבָדִים, *clothed [of] linen garments*; Joel i, 8, חֲגֹרֶת שַׁקֹּה, *girded [of] sackcloth*; Ps. xxxii, 1, נְשָׁוִי־פֶשַׁע, *pardoned [of] sin*, etc.

Note. When there is but one form of the participle, as מָוֶת (from מָוָה *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them often serves merely to qualify the second, and must be rendered adverbially.

E. g. 1 Sam. ii, 3, אֵל תִּרְבֵּי תַדְבָּרִי, *do not make much [and] speak*, i. e. do not say much; Job xix, 3, לֹא תִבְשֹׁתִי תִדְבָּרִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. xxvi, 18, וַיָּשָׁב וַיִּחְפֹּר, *and he returned and dug*, i. e. he again dug; xix, 22; xxvii, 20; xxx, 31; xxxi, 28; Hos. i, 6; Ps. li, 4; lxxi, 20. So חֵטִיב is used for *well, skilfully*, Ps. xxxiii, 3. חִוִּסִּיָּה for *again, once more*, Gen. iv, 2. viii, 12, בְּלֵה, for *ad finem, entirely*, Gen. xxiv, 15. מְחִיר for *hastily, quickly*, Gen. xxvii, 20; Ex. ii, 18. חֲרָפָה for *much, often*, 2 K. xxi, 6; Ps. li, 4. שֶׁבַח for *again*, 1 K. xix, 6; Job vii, 7. The same is true of some other verbs. In some cases the second verb is the Inf., as Gen. xxvii, 20; Ex. ii, 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify, *מַעַט-מַיִם*, *a little water*; Neh. ii, 12, *מַעַט* Is. xxx, 33, *עֲצֵי חֲרָבָה*, *much wood*, etc. (b) nouns; as 1 K. ii, 31, *דָּמֵי חָפֶם*, *innocent blood*; *יֹצְרֵי יוֹמָם*, *daily persecutors*; Deut. xxvi, 5, etc.

§ 535. Adverbs standing in place of times take prepositions before them.

E. g. Ezek. vi, 10, *חָפֶם*, *gratis*; 2 Chr. xxi *דַּנְתִּי*; 1 K. xxii, 20, *בְּכֹה*, *so*, [lit. in the so]; E. Neh. ix, 19, *בְּיוֹמָם*, *daily*.

§ 536. The repetition of adverbs makes

E. g. Gen. vii, 19, *מְאֹד מְאֹד*, *very much*; Deut. *מֵעַל מֵעַל*, *higher and higher*; *מֵיטֵד מֵיטֵד*, *deeper and deeper*; 40, *הִנֵּה וְהִנֵּה*, *hither and hither*, i. e. here and there.

§ 537. Two negatives in Hebrew make negation.

E. g. 1 K. x, 21, *אֵין כֶּסֶף לֹא נִחְשֵׁב*, *silver was not valued*; In the parallel verse, 2 Chr. ix, 20, *לֹא* is omitted. *אֵין קְבָרִים*, *because there were no graves at all*.

§ 538. A negative particle is often used with nouns and adjectives, to qualify the sense.

E. g. Deut. xxxii, 6, *לֹא חָכָם*, *not wise*, i. e. *unmerciful*; Job xxx, 8, *בְּלִי שֵׁם*, *without name*; xxxii, 21, *לֹא-אֵל*, *not God*; *לֹא-אָדָם*, *not a man* of this appellation; Is. xxxi, 8, *לֹא-אֵשׁ*, *no fire*; *לֹא-עֵץ*, *no wood at all*, etc. This mode of negation is called *ἀντιθεσις*.

Note. A negative is frequently implied in the use of the imperative; e. g. 2 Sam. vii, 5, *וְהָאֵלֹהִים*, *wilt thou build* thou shalt not; as in the parallel verse, 1 Chr. xxi, 7; Prov. xxiv, 28; Ezek. xviii, 23, comp. ver. 32; Job xxx, 20; Job xvi, 6, 'if I keep silence *וְיִחַלֵּן*, *and I will be relieved*, i. e. I am not relieved; Cant. viii, 4; Prov. xx, 2.

PREPOSITIONS.

§ 539. Prepositions, both simple and compound, govern the oblique cases of nouns, prepositions

For the pleonasm and ellipsis of them, see § 54.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative **וְ**. But the various uses of this and others, are best learned from the Lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. iv, 8, **אֵי לָנוּ**, *woe to us!* Ezek. xxx, 2, **הָיָה לַיּוֹם**, *woe for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. i, 1, **אֲשֶׁרִי** with a Gen. after it; xxix, 1, 2, **הָבִי**, with an Acc., etc.

PLEONASM.

§ 543. I. OF PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. ii, 6, **וַתֵּרְאֶה אֶת־דָּוִיד**, *she saw him the child*; 1 Sam. xxi, 14, **וַיִּשְׁפֹּר אֶת־מַעְמָדוֹ**, *he changed it his understanding*; Job xxxiii, 20, **וַיִּחַמְתֵּי חֵטְאוֹ לֶחֶם**, *his soul abhors it bread*; Ps. lxxxiii, 12. **Such** is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. xvii, 6, **בְּסַעֲפֵיהָ פְרִיָּהּ**, *in the twigs of it the fruit tree*; Prov. xiv, 13, **אֶחָרִיתָהּ שְׂמֵחָהּ**, *the end of it joy*; Cant. i, 6, **כִּרְמִי**, *my vineyard which [is] to me*. **Such** also is the general usage of Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. xii, 1, *הָיָה לְךָ*, *go for thyself*, i. e. go; Cant. ii, 11, *הָיָה לָהּ*, *it has gone for itself*, i. e. has gone; Gen. xxvii, 43, *הָרָחֹק לָהּ*, *flee for thyself*, i. e. flee; Is. xxxi, 8, *לָהּ*, *he has fled for himself*, i. e. he has fled; Job xxxix, 4, *לֹא-שָׁבוּ לָמוֹ*, *they turned not back for themselves*, i. e. turned not back; Cant. ii, 17, *הָיָה לָהּ*, *compare for thyself*, i. e. compare; Job xii, 11, 'the palate *לֹא-יִשְׂעֶם-לָהּ*, *relishes for itself*,' i. e. relishes; xv, 28, 'houses which *לֹא-יִשְׁכְּבוּ לָמוֹ*, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. xiii, 13, *יִחָבֵל לָהּ*, *he shall perish for himself*, i. e. shall perish; Job xix, 29, *נִירָא לָכֶם*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. viii, 9, 'a wild ass *לֹא-יִבְרַח*, *lonely for itself*,' i. e. alone, or lonely; Amos ii, 13, *מִלְאָהּ לָהּ*, *full for itself*, i. e. full; Ps. cxliv, 2, *מִפְּלִטָּי לִי*, *my deliverer for me*, i. e. my deliverer.

§ 547. II. OF PREPOSITIONS. The prepositions *בְּ* and *לְ* are sometimes pleonastic.

(a) *בְּ*; as Ex. xxxii, 22, 'thou knowest this people that *רָעָה הֵיאָה*, *they are evil*,' lit. that they are in evil; Hos. xiii, 9, *בְּיָדֵי בְּעֶזְרִי*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. xxix, 4; Prov. iii, 26; Is. xxvi, 4; xlv, 14, *אֵלֶּיךָ אֵלֹהִים בְּךָ אֵל*, *only thou [art] God, or, only in thee [is] God*; Job xviii, 8; Ezra iii, 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialis*.

Note. The name of *Beth essentialis* is also extended to *לְ*, used in cases like the following; as Ps. cxviii, 7, *יְהוָה לְבִעֲזָרִי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. liv, 6; xcix, 6; Job xxiv, 13; Judg. xi, 35.

(b) *לְ*; as Deut. xv, 7, 'a poor man *אֶחָד מֵאֶחָיו*, *one of thy brethren*,' lit. of one of thy brethren; Lev. iv, 2; v, 13; Ezek. xviii, 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. I. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition

or state of feeling; e. g. Gen. xxxi, 36, *וַיִּחַר לוֹ* *it was hot to him*, viz. *אֵף* *anger*, i. e. his anger burned; Gen. xxxiv, 7; comp. Gen. xxx, 2; Ex. iv, 14, etc., where *אֵף* is expressed. So 1 Sam. xxiv, 11, *וַתִּתְּנוּ עָלַי, וַתִּתְּנוּ עָלַי*, *and it pitied thee*, i. e. mine eye (*עֵינִי*) pitied; comp. Gen. xlv, 20; Deut. vii, 16, etc., where *עֵינִי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted; viz. such as *וַיַּחֲזֶק*, *וַיִּחַר*, etc.; e. g. Prov. x, 24, *הַדֶּשֶׁה לְיָהוָה* *he will grant*, i. e. Jehovah will grant; xii, 12; xiii, 21; xxi, 13; Job iii, 20; Ecc. ix, 9; Ps. x, 4, comp. ver. 13, and see below in § 555.

§ 549. The Acc. case, after several verbs which are in frequent use, is often omitted, as being unnecessary to render the language intelligible.

E. g. *וַיִּלְדָּה* *she bore*, i. e. children; *וַיִּסְּרָה* *he concluded*, i. e. *בְּרִית* *an agreement*; *וַיִּשְׁטַח* *he inclined or spread*, i. e. *אָזֶן* *the ear*, or *אֹהֶל* *the tent*; *וַיִּשָּׂא* *he lifted up*, i. e. *קוֹל* *the voice*; *וַיַּצְרֵם* *he arranged*, i. e. *מִלִּים* *words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required, by the sense, to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. i, 15, *עֵינֵי יְדֵי יְדֵי* *thine eyes* [are the eyes] *of doves*; Ps. xviii, 34; xlvi, 7; lv, 7; Is. lii, 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted.

E. g. *אַלְפֵי כֶּסֶף* *a thousand* [shekels] *of silver*; *עֶשְׂרֵה זָהָב* *ten* [shekels] *of gold*; *שֵׁשׁ שְׁעָרִים* *six* [ephahs] *of barley*; *שְׁתֵּי לֶחֶם* *two* [loaves] *of bread*; comp. § 463.

Note. In expressing the day of the month, the word *יום* *day* is commonly omitted; comp. § 465.

§ 552. II. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nomnascens*, or after a noun; e. g. Gen. vi, 19, *לְחַיֵּיהֶם*, *to preserve* [them] *alive*, etc., instead of *לְחַיֵּיהֶם*; Ex. xv, 2, 'Jehovah is my strength, *וְזִמְרָתִי*, and [my] *song*,' for *וְזִמְרָתִי*; Ps. xl, 10, 11; lxvi, 6, etc. (c) In the Acc. after verbs; as Ex. ii 25, 'and God *וַיִּדַּע* *observed* them,' for *וַיִּדַּעֵם*; Ps. cxxxvii, 5, 'let my right hand *וַתִּשְׁכַּח* *forget* [me];' cxxxix, 1; xvii, 11; Gen. ix, 22, etc.

§ 553. The relative pronoun **אֲשֶׁר** is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. xv, 13, 'in a land **לָאֵל** **לָהֶם**, [which] is not theirs;' Is. xl, 20; li, 2; liv, 1; lv, 5; lxi, 10, etc. (b) In the Gen. after a noun in the const. state; as Ex. iv, 13, 'send **תִּשְׁלַח** **בְּיַד** **אֲשֶׁר** **אֶפְשָׁר** by the hand [of him whom] thou wilt send.' See § 433. (c) In the Acc.; Prov. ix, 5, 'as wine [which] **אֶפְשָׁר** **אֶפְשָׁר** I have mingled;' Gen. iii, 13, **מַה־זֶּה עָשִׂיתָ**, what is this [which] thou hast done?

(d) When used to qualify pronouns, adverbs, etc. (§ 478.); as Ex. xviii, 20, 'the way **בְּדֶרֶךְ** **אֲשֶׁר** **יֵלְכוּ** [in which] they go;' Job iii, 3, 'perish the day **בִּי** **אֲשֶׁר** **אֶנְיָ** [in which] I was born;' Ps. xxxii, 2; Is. i, 30; xxiii, 7, etc; Ecc. i, 5, **מֵאֲשֶׁר** **זָרַח** **הַשֶּׁמֶשׁ**, [whence] he arose. (e) Sometimes even the pronoun which **אֲשֶׁר** would qualify, is also omitted; as Is. xxix, 1, 'the city **בְּיָמֶיךָ** **אֲשֶׁר** **תִּהְיֶה** **בְּיָמֶיךָ** in which David dwelt;' Ps. iv, 8, 'more than in the time **בְּיָמֵינוּ** **אֲשֶׁר** **תִּגְדָּל** **וְתִרְוַח** **רֶבֶב** [in which] their corn and new wine increase,' etc. Comp. § 478. Note.

(f) **אֲשֶׁר**, in the sense of *that which, he who, those who*, etc. is often omitted; e. g. Job xxiv, 19, 'Sheol takes away **הַמִּטְאִי** **אֲשֶׁר** [those who] have sinned;' Ps. xii, 6, 'I will place in safety **לִי** **אֲשֶׁר** [him whom] one puff's at, i. e. who is condemned. (g) In an *adverbial* sense; as 1 Chr. xv, 12, **לְמָקוֹם** **אֲשֶׁר** **הָכֵינוּ** **לָהּ** to [the place which] I have prepared for it; comp. § 478. Note.

Note. The omission of **אֲשֶׁר** is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. III. OF VERBS. The verb of existence (**הָיָה**) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. iii, 11, **בְּרִירָה** **אָנֹכִי**, for naked [am] I; iv, 13, **גָּדוֹל** **עֲוֹנִי**, great [is] my iniquity, etc.

§ 555. When the words of any one are repeated, the verb **אָמַר** (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. viii, 4, 'when I behold the heavens, **אָמַר** **אֲנִי** I exclaim], Lord, what is man!' x, 4, 'the wicked in his pride **אָמַר** [has said], **אֶפְשָׁר** **אֶפְשָׁר** [Jehovah] will not punish;' comp. ver. 13, where the ellipsis is supplied; Ps. lii, 8, 9; lix, 8; Job viii, 18; Ecc. viii, 2, **אֲנִי**, i. e. **אָמַר**.

§ 556. When a finite verb would be preceded by an

Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job xxxix, 24; Is. lxvi, 6; Ps. iii, 9; iv, 3; vi, 4; vii, 9; Jer. xi, 15; 2 Sam. xxiii, 17; comp. 1 Chr. xi, 19; 1 K. xi, 25; 2 K. vi, 33; Hos. viii, 1; Prov. vi, 26.

§ 557. IV. OF ADVERBS. The interrogative וְהִיא is often omitted.

E. g. Gen. xxvii, 24, $\text{וְהִיא אֵת בְּנִי הַזֶּה}$, *art thou my very son*, for $\text{וְהִיא אֵת בְּנִי הַזֶּה}$; iii, 1, וְהִיא כֵּן , *is it so then that*, for וְהִיא כֵּן ; 1 Sam. xvi, 4; xxx, 8; 2 Sam. ix, 6; xviii, 29; Job xl, 25. Such ellipsis often takes place in a *negative* interrogation, before לֹא ; as Jon. iv, 11, $\text{וְהִיא לֹא תִּשָּׁרֵף}$, *and should not I spare Nineveh?* instead of $\text{וְהִיא לֹא תִּשָּׁרֵף}$; Lam. i, 12; iii, 36; Ex. viii, 22; 2 K. v, 26; Job xiv, 16, וְהִיא תִּשְׁמַר , *and will thou not keep watch over my sins?* So also before אֵל , 1 Sam. xxvii, 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. ii, 3, ‘speak not proudly, וְהִיא עֲתִידָה , *let [not] any rash thing proceed from your mouth*’; Ps. ix, 19, ‘for he will not always forget the poor, the expectation of the afflicted וְהִיא תִּשָּׁרֵף , *shall [not] always perish*’; Ps. lxxv, 6; Job xxviii, 17; xxx, 20; Is. xxiii, 4; xxxviii, 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc. E. g. Ps. xlv, 19, ‘our heart has not turned back from thee, וְהִיא אֶשְׁרֵנוּ , *NOR our steps declined*’; Is. xli, 28, וְהִיא אֶשְׁרֵנוּ , *NOR did any answer*, or, *BUT none gave answer*; Job iii, 10; Is. xxviii, 27; Deut. xxxiii, 6.

§ 559. V. OF PREPOSITIONS. The prepositions בְּ , לְ , etc. are not unfrequently omitted, where the sense requires them.

(a) The prefix בְּ ; as Ps. lxvi, 17, וְהִיא בְּפִי , *I cried to him [with] my mouth*, for בְּפִי ; xii, 13; xvii, 10, 13, 14; lx, 7, ‘help me בְּיָמֶיךָ [with] thy right hand’; cviii, 7; cix, 2, etc. Note, also, that the prefix בְּ , used as a conjunction, usually excludes בְּ ; as Amos ix, 11, בְּיָמֵי עוֹלָם , as [in] the days of old, for בְּיָמֵי . (b) The prefix לְ ; as

Prov. xxvii, 7, נָפֶשׁ רָעָבָה, [to] *the hungry soul*, for נָפֶשׁ; xiii, 18; xiv, 22; Jer. ix, 2. (c) The preposition בְּ; Ecc. ii, 24, 'nothing is better for a man מְשִׁיכֵל [than] *that he should eat*,' for מְשִׁיכֵל.

§ 560. VI. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a *sentence* to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

E. g. Prov. xi, 2, 'does pride come, וְיָבֹא *then cometh shame* ; Gen. xlv, 4; Ex. iii, 18; xvi, 21; xvii, 6; Ps. cxlviii, 5.

§ 561. Conjunctions which serve to connect words and phrases, are often omitted.†

(a) The copulative Vav; as Gen. xxxi, 2, הָיָה מָחָר *yesterday* [and] *the day before*; Judg. xix, 2, יָמִים אַרְבָּעָה חֳדָשִׁים, *a year* [and] *four months*; Hab. iii, 11, שֶׁמֶשׁ יָרָד, *sun* [and] *moon*; Nah. iii, 1; Is. lxiii, 11; Ex. xv, 9; Judg. v, 27; Ps. x, 3. The asyndic construction occurs principally in poetry; or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, *or*; as 2 K. ix, 32, שְׁנֵי שָׂרִים *two* [or] *three eunuchs*; 1 Sam. xx, 12; Is. xvii, 6. (c) The sign of comparison כִּי, *as*; Is. xxi, 8, וַיִּקְרָא אֶלְיָהוּ *he will roar* [as] *a lion*; Ps. xi, 1, נִדְדוּ הָרָקִיעַ צְפוּרָה, *fly to your mountain* [as] *a bird*; Is. li, 12, 'who shall be made קָצִיר [as] *grass* ; Job xxiv, 5; Ps. xl, 8; Nah. iii, 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. lv, 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc., Ps. xlviii, 6; Job vii, 9; Judg. v, 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. ix, 21, 'the nations shall know אֲנִי הָאֱלֹהִים, [that] *they are mere men* ;' l, 21; lxxi, 8; Job xix, 25; Lam. i, 21.

§ 562. VII. ELLIPSIS IN POETIC PARALLELISM. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; as Ps. xxiv, 1, לִיהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. xxii, 6, אֲנִכִּי 'I am a worm and no man, [I am] the scorn of men ;' so אֶתְהוּ, in ver. 10. (c) A verb; as

* In technical language, that part of the sentence, which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica*, or *asyndic construction*, i. e. without the σύνδεσμος or conjunction.

Ps. xxii, 3, 'O my God, **אֶתְקַרֵּן** *I call* all the day, . . . and all the night [*do I call*];' xiii, 3, **עַד אֵכָז אֶפְשִׁית**, '*how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?*' Is. xlix, 7, 'kings **יִרְאוּ** *shall behold* and rise up, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. x, 5, **לָמָד**, '*why, Jehovah, standest thou afar off, [why] hidest thou thyself?*' xiii, 3; xxii, 2, etc. For the omission of **לָמָד**, see § 558. (e) A preposition; as Job xii, 12, **בְּיִשְׁעֵי**, '*with the aged is wisdom, וְאֶתְּוֹ and [with] length of days understanding;*' xv, 3; Is. xxviii, 7; xlv, 28, '*saying to Jerusalem—לְהִיכָל and [to] the temple,*' for **וְלְהִיכָל**; xxviii, 6; Job xxxiv, 10; Gen. xlix, 25, **מֵאֵל**, '*from the God of thy father—וְאֶתְּוֹ and [from] the Almighty,*' for **מֵאֵת**; Ps. xxii, 2, '*why art thou distant דְּבָרִי [from] the words of my cry,*' for **דְּבָרִי**; Job xxx, 5; Is. xlvi, 9; xlix, 7; lxi, 7.

In the first member; e. g. Is. xlvi, 11, '*for how shall [my glory] be profaned, for I will not give כְּבֹדִי, my glory to another?*' And so often.

Remark. A multitude of obscurities in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. lx, 2, **וַיִּשָּׁבַב וַיָּחֲזֹק**, '*when he strove—and returned*'; Gen. xxxix, 18, **וַיִּקְרָא וַיִּשְׁמַע**, '*when I raised my voice and cried*'; Is. xviii, 5; xxx, 12; xlix, 5 Qeri; Amos i, 11; ii, 4; Gen. xxvii, 45; Job xxviii, 25; xxix, 6; xxxviii, 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. xix, 26, **מְשַׁדְּדָה יְבִרֶתוֹ**, '*he who abuses his father, [and] chases away his mother*'; ii, 14; Is. v, 11; xlvi, 1; lvii, 3; Gen. xxvii, 33; Ps. xv, 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. i, 29, '*for THEY shall be ashamed of the groves, which YE have loved*'; Gen. xlix, 4, '*THOU wentest up to thy father's bed—HE went up to my couch*'; Mic. vii, 18; Mal. ii, 15.

(b) A transition from the *first* person to the *third*. E. g. Is. xlii, 24; xlii, 24, 25, ‘I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versâ*; as Prov. viii, 17 (Kethib) ‘I love אֶהְבֵּיתִי, HER lovers,’ i. e. those who love me; Mic. i, 2, ‘hear ye people, שְׁמַעְתֶּם, all of them,’ i. e. all of you; Job xviii, 4; Is. xxii, 16, etc.

CONSTRUCTIO PRÆGNANS.

§ 566. The name of *constructio prægnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. xxii, 22, שְׁמַעְתִּי מִקְרָנֵי הַבָּקָר, hear [and deliver] me from the horns of the wild bulls, comp. ver. 13; Ps. lxxiv, 7, לֹא־עָזַב חֶלְלִי, לְאֶרֶץ חַיִּתִּים to the earth have they [cast down and] defiled thy dwelling; 1 Sam. x, 9, וַיִּחַדֵּשׁ לִי לֵב אֲחֵר, and God changed [his heart and gave] to him another heart; 1 Chr. xii, 17, לֹא־מָוִתֵנִי לְצָרֵי, but if to deceive [and betray] me to my enemies; Ps. cxviii, 5; Is. xxxviii, 17; Jos. iv, 18; 2 Sam. xviii, 19; Hos. i, 2, etc.

ZEUGMA.

§ 567. The name *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc. which can with propriety be predicated of only *one* of the subjects; e. g. Job iv, 10, ‘the voice of the lion, and the teeth of the young lions, are broken out,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. xlvii, 19, ‘wherefore should we die, we and our land,’ i. e. we die, and our land [become desolate]; Is. lv, 3; Hos. i, 2; Jer. xv, 8; Est. iv, 1.

§ 558. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* such connection cannot be admitted; e. g. Ps. lxxv, 9, ‘thou makest מִצְּחֵי, the outgoings of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening; Gen. ii, 1, ‘the heavens, and the earth, and all הַשָּׁמַיִם, the host of them,’ i. e. the host of the heavens, viz. the stars. Compare Neh. ix, 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case and connected by a copula, while in respect to *sense* one of them must be taken as a *Gen.* following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. i, 14, 'and they shall be for signs, וְלַמִּינִים and for seasons,' i. e. they shall be for signs of seasons, etc. iii, 16, *I will multiply thy sorrow and thy conception*, i. e. I will multiply the pains of thy conception; Job. x, 17, *misfortunes and a host*, i. e. a host of misfortunes; iv, 16, *stillness and a voice*, i. e. a low voice, comp. 1 Kings xix, 12; 2 Chr. xvi, 14; Jer. xxix, 11. The origin of the word is, ἐν διὰ δύο.

PARONOMASIA.

§ 570. The name *Paronomasia* is given to an expression, which contains two or more words selected in such a manner, that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favourite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing Paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. i, 2, תָּוֹרֵם וְבוֹרוֹ, *desolate and empty*; iv, 12, בֶּעַר וָנֶדַר, *a fugitive and a vagabond*; xviii, 27, עָפָר וָאֵשׁ, *dust and ashes*; Job xxx, 19; Is. xxviii, 10, 13, חֹרֶף לְהִירָא וְחֹרֶף לְהִירָא, *law here and law there, precept here and precept there*; xxiv, 17, פֶּחַד וְפֶחַח, *terror and a snare and a sling*; Ps. xviii, 8; Lam. iii, 47; Jer. xlviii, 43; Is. xxiv, 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. viii, 2, זֶמֶחַ the stalk yields no מֶלֶח meal; Is. v, 7, 'and he looked לְמִשְׁפָּח for equity, and lo מִשְׁפָּח shedding of blood, for צִדְקָה righteousness, and lo צִעְקָה the cry of the oppressed;' vii, 9, 'if לֹא ye will not believe, then לֹא ye shall not be established;'

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρήχησις* and *παρωνυμία*; and the Latins *agnominatio*.

lxi, 3, 'he shall appoint *יָפָר תִּמְחַר אֶת־הָאֵשׁ*, *beauty instead of ashes*;' Ps. xl, 4; lii, 8; lxxviii, 3; Zech. ix, 5; Gen. xlii, 35; Amos v, 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. xliii, 11, *מוֹצְאוֹ וּמִוִּבְּאוֹ*, where *מוֹצְא* stands for *מִבְּאוֹ*; Ps. xxxii, 1, *נִשְׁוִי־קִשְׁשָׁע בְּסוּר־חֲטָאָה*, where *נִשְׁוִי* stands for *נִשְׁוִיָּה*. See Mic. i, 8; Ezek. vii, 11; Amos v, 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel i, 15, 'it shall come *בָּשָׂד מִשְׁמַדִּי*, *as destruction from the Almighty*;' Jer. li, 2, 'I will send against Babylon *זָרִים* *barbarians*, *וְזָרְדוּ* *and they shall scatter her*;' Is. xxxii, 7, *גְּלִי גְלִי*, 'the armour of the crafty is evil;' Ezek. vii, 6, *הֵנָּה הֵנָּה חֲרִיץ אֶלֶיךָ*, 'the end is come, come is the end, it is waked up against thee;' Is. i, 23, *סִרְיִים שְׂרִיפִים*, 'thy princes are revolters, comp. Hos. ix, 15; Is. lvii, 6; Amos viii, 2.

(e) By repeating the same word in a different signification; as Ecc. vii, 6, 'like the noise [*crackling*] *חֲרִירִים* of thorns under *חֲרִיר* a pot;' Judg. x, 4, 'Jair had thirty sons, and they rode upon thirty *עֲגִירִים*, *asses' colts*, and had thirty *עֲיָרִים*, *cities*;' xv, 16, 'with the jaw bone *חֲחֻמְבוֹר* of an ass, have I slain *חֲחֻמְבוֹרִים* *one heap two heaps*;' 1 Sam. i, 24, 'and *חַנְּנִיָּה בֶּנֶר* the lad was yet a lad;' Jer. i, 11, 12, 'what seest thou, Jeremiah? Ans. A rod *עֵזְאֵל* of the almond tree. Then God said, Well, for *עֵזְאֵל*, *I watch over*,' etc.

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. i, 10, *בְּכֹרֵי אֶל־תִּבְכִּי*, in *Acco weep not*, *בְּבֵית לֶעֶפְרָח* in *Beth Leaphra*, roll thyself *עָפָר* in the dust; i, 14, 'the houses *אֲכִזִּיב* of Achzib *לֹא־יִשְׁבּוּ* are liars;' Zeph. ii, 4, *עָזָה עֲזוּבָה*, *Gaza is forsaken*;' Gen. ix, 27, 'God *יִפְתָּה לִיפְתָּה* will enlarge Japhet;' xlix, 8, *יְהוּדָה*, 'O Judah, thy brethren *יִרְדּוּהָ* shall praise thee;' xlix, 16, *דָּן דִּין*, *Dan shall judge*;' xlix, 19, *גָּד גִּדְדוּ*, *Gad, a host shall press upon him*;' Ruth i, 20; Neh. ix, 24; Num. xviii, 2; Is. xxi, 2; Jer. vi, 1; xlviii, 2; Ezek. xxv, 16; Hos. ii, 25; Amos v, 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. viii, 22, *ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς* *let the dead bury their own dead*; see above in e. In Latin are found *capiatur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24.) *quod nunquam hujusmodi EVERRICULUM in provincia ulla fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS
OF
VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Præst.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1.	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3. (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1.	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	הִקְטִיל (נִקְטַל)	הִקְטִיל	קָטַל
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1.	אֶקְטַל	אֶרְכַּב	אֶקְטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1.	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטַל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטְלִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטְלוּ	קָטְלוּ
	2 f.	קָטְלֶנָה	רָכְבֶּנָה	הִקְטְלֶנָה	קָטְלֶנָה
Partc. act.		קוֹטֵל	רוֹכֵב		מִקְטֵל
	pass.	קָטוּל	רָכוּב	נִקְטַל	

		Kal.	Kal.	Kal.	Kal.
Præter.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָנַד
	3 f.	שָׁפְּלָה	שָׁאֲלָה	יָלְדָה	יָנְדָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלְדָתְּ)	יָנַדְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלְדַתְּ)	יָנַדְתְּ
	1.	שָׁפַלְתִּי	שָׁאֲלַתִּי	יָלַדְתִּי (יָלְדַתִּי)	יָנַדְתִּי
	3. (plur.)	שָׁפְּלוּ	שָׁאֲלוּ	יָלְדוּ	יָנְדוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָנַדְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָנַדְתֶּן
	1.	שָׁפַלְנוּ	שָׁאֲלַנוּ	יָלַדְנוּ	יָנַדְנוּ
Inf.	abs.	שָׁפֹל	שָׁאֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל		
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל		
	2 m.	תִּשְׁפַּלְתָּ	תִּשְׁאֵלְתָּ		
	2 f.	תִּשְׁפַּלְתְּ	תִּשְׁאֵלְתְּ		
	1.	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפַּלְוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1.	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְּלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְּלוּ	שָׁאֲלוּ		
	2 f.	שָׁפַלְנָה	שָׁאֲלֶנָּה		
Part. act.		שָׁפֵל	שׁוֹאֵל		
pass.			שׁוֹאֵל		

	Kal.	Niphal.	Hiphil.	Hophal.
Præst.	עֲמֹד	נִעְמַד	הֶעֱמִיד	הִעְמַד
	עֲמֹדָה	נִעְמְדָה	הֶעֱמִידָה	הִעְמַדָה
	עֲמֹדֶת	נִעְמְדֶת	הֶעֱמִידֶת	הִעְמַדֶת
	עֲמֹדֹת	נִעְמְדֹת	הֶעֱמִידֹת	הִעְמַדֹת
	עֲמֹדָתִי	נִעְמְדָתִי	הֶעֱמִידָתִי	הִעְמַדָתִי
Plur.	עֲמֹדֵי	נִעְמְדֵי	הֶעֱמִידוּ	הִעְמַדוּ
	עֲמֹדָתָם	נִעְמְדָתָם	הֶעֱמִידָם	הִעְמַדָם
	עֲמֹדָתָן	נִעְמְדָתָן	הֶעֱמִידָן	הִעְמַדָן
	עֲמֹדָנוּ	נִעְמְדָנוּ	הֶעֱמִידָנוּ	הִעְמַדָנוּ
Inf. abs.	עֲמֹד	נִעְמֹד	הֶעֱמִיד	הִעְמַד
const.	עֹמֵד	הֶעֱמִיד	הֶעֱמִיד	הִעְמַד
Fut.	יִעְמֹד	יִעְמֹד	יִעְמִיד	יִעְמַד
	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמַד
	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמַד
	תִּעְמֹדִי	תִּעְמֹדִי	תִּעְמִידִי	תִּעְמַדִי
	אֵעְמֹד	אֵעְמֹד	אֵעְמִיד	אֵעְמַד
Plur.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמַדוּ
	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה
	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמַדוּ
	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה
	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמַד
Fut. apoc.			יִעְמֹד	
Imp.	עֲמֹד	חֹק	הֶעֱמִיד	הִעְמַד
	עֲמֹדִי	חֹקִי	הֶעֱמִידִי	הִעְמַדִי
Plur.	עֲמֹדֵי	חֹקֵי	הֶעֱמִידוּ	הִעְמַדוּ
	עֲמֹדְנָה	חֹקְנָה	הֶעֱמִידְנָה	הִעְמַדְנָה
Part. act.	עֹמֵד		מֵעֲמִיד	
pass.	עֹמֵד	נִעְמֵד		מֵעֲמִיד

	Kal.	Kal.	Niphal.	Hophal.	Hiphil.
Præter.	חָדַל (חָדַל)	חָנַר	נָחַפַּךְ	הִחָפַּךְ	הִחָסִיר
3 f.	חָדְלָה	חָנְרָה	נָחַפְכָּה	הִחָפְכָּה	הִחָסִירָה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1.	חָדַלְתִּי				
3 (plur.)	חָדְלוּ		נָחַפְכוּ	הִחָפְכוּ	הִחָסִירוּ
2 m.	חָדַלְתָּם		etc.		
2 f.	חָדַלְתֶּן				
1.	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָנוּר			הִחָסִיר
const.	חָדַל	חָנַר	הִחָפַּךְ	הִחָפַּךְ	הִחָסִיר
Fut. 3 m.	יִחְדַּל	יִחְנַר	יִנְחַפֵּךְ	יִחְפֹּךְ	יִחָסִיר
3 f.	תִּחְדַּל	תִּחְנַר	תִּנְחַפֵּךְ	תִּחְפֹּךְ	תִּחָסִיר
2 m.	תִּחְדַּלְתָּ	תִּחְנַרְתָּ	etc.	etc.	etc.
2 f.	תִּחְדַּלְתְּ	תִּחְנַרְתִּי			
1.	אֶחְדַּל	אֶחְנַר			
3 m. (plur.)	יִחְדְּלוּ	יִחְנְרוּ			
3 f.	תִּחְדְּלֶנָּה	תִּחְנְרֶנָּה			
2 m.	תִּחְדְּלוּ	תִּחְנְרוּ			
2 f.	תִּחְדְּלֶנָּה	תִּחְנְרֶנָּה			
1.	נִחְדַּל	נִחְנַר			
Imp. 2 m.	חָדַל	חָנַר	הִחָפַּךְ		הִחָסִיר
2 f.	חָדְלִי	חָנְרִי	הִחָפְכִי		etc.
2 m. (plur.)	חָדְלוּ	חָנְרוּ	הִחָפְכוּ		
2 f.	חָדְלֶנָּה	חָנְרֶנָּה	הִחָפְכֶנָּה		
Part. act.	חָדַל	חָנוּר			מִחָסִיר
pass.			נָחַפַּךְ	מִחָפַּךְ	

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק	בִּרַךְ (נחג)	בִּרַךְ (רחצ)	הִתְבָּרַךְ
זָעַקָה	נִזְעַקָה	בִּרְכָה etc.	בִּרְכָה etc.	הִתְבָּרְכָה
זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
זָעַקְתִּי	נִזְעַקְתִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
זָעַקוּ	נִזְעַקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרְכֶּם	בִּרְכֶּם	הִתְבָּרַכְתֶּם
זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרְכֶּם	בִּרְכֶּם	הִתְבָּרַכְתֶּם
זָעַקְנוּ	נִזְעַקְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ

זָעַק	זָעַק	הִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
יִנְחֶם	יִזְעַק	יִזְעַק	יִבְרַךְ (ינחג)	יִבְרַךְ (ירחצ)	יִתְבָּרַךְ
תִּנְחֶם	תִּזְעַק	תִּזְעַק etc.	תִּבְרַךְ	תִּבְרַךְ etc.	תִּתְבָּרַךְ
תִּנְחֶם	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּנְחֶמִי	תִּזְעַקִי	תִּזְעַקִי	תִּבְרָכִי	תִּבְרָכִי	תִּתְבָּרָכִי
אִנְחֶם	אִזְעַק	אִזְעַק	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
יִנְחֶמוּ	יִזְעַקוּ	יִזְעַקוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּנְחֶמְנָה	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
תִּנְחֶמוּ	תִּזְעַקוּ	תִּזְעַקוּ	תִּבְרָכוּ	תִּבְרָכוּ	תִּתְבָּרָכוּ
תִּנְחֶמְנָה	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
נִנְחֶם	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

זָעַק	הִזְעַק	בִּרַךְ (נחג)	הִתְבָּרַךְ
זָעַקִי	הִזְעַקִי	בִּרְכִי etc.	הִתְבָּרְכִי
זָעַקוּ	הִזְעַקוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְנָה	הִזְעַקְנָה	בִּרְכְּנָה	הִתְבָּרְכְּנָה

זָעַק	מִבְרַךְ (מנחג)	מִתְבָּרַךְ
זָעַק	נִזְעַק	מִבְרַךְ c c

		Kal.	Niphal.	Piel.
Præter.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע) שָׁמַע
	3 f.	שָׁמְעָה	נִשְׁמְעָה	etc. שָׁמְעָה
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3. (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שִׁמַּעַ		
	const.	שָׁמַע	הִשְׁמַע	שִׁמַּעַ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע) יִשְׁמַע
	3 f.	תִּשְׁמַע	תִּשְׁמַע	etc. תִּשְׁמַע
	2 m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
	2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
	1.	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
Fut. apoc.				
Imp.	2 m. (sing.)	שִׁמַּע	הִשְׁמַע	(שִׁמַּע) שִׁמַּע
	2 f.	שִׁמְעִי	הִשְׁמְעִי	etc. שִׁמְעִי
	2 m. (plur.)	שִׁמְעוּ	הִשְׁמְעוּ	שִׁמְעוּ
	2 f.	שִׁמַּעְנָה	הִשְׁמַעְנָה	שִׁמַּעְנָה
Part. act.	(שָׁמַע) שָׁמַע			(מִשְׁמַע) מִשְׁמַע
	pass.	שִׁמַּעַ	נִשְׁמַע	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמָעַ	הִשְׁתַּמֵּעַ (הִשְׁתַּמַּעַ)
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁתַּמְּעָה etc.
שָׁמַעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמָעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמָעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתִּי	הִשְׁמִיעֵתִי	הִשְׁמָעֵתִי	הִשְׁתַּמַּעְתִּי
שָׁמַעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁתַּמְּעוּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמָעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַעְתָּן	הִשְׁמִיעְתָּן	הִשְׁמָעְתָּן	הִשְׁתַּמַּעְתָּן
שָׁמַעְנוּ	הִשְׁמִיעֵנוּ	הִשְׁמָעֵנוּ	הִשְׁתַּמַּעְנוּ

שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמָעַ	הִשְׁתַּמֵּעַ
יִשְׁמַעַ	יִשְׁמִיעַ	יִשְׁמָעַ	יִשְׁתַּמֵּעַ (יִשְׁתַּמַּעַ)
תִּשְׁמַעַ	תִּשְׁמִיעַ	תִּשְׁמָעַ	תִּשְׁתַּמֵּעַ etc.
תִּשְׁמַעַ	תִּשְׁמִיעַ	תִּשְׁמָעַ	תִּשְׁתַּמֵּעַ
תִּשְׁמַעִי	תִּשְׁמִיעִי	תִּשְׁמָעִי	תִּשְׁתַּמֵּעִי
אִשְׁמַעַ	אִשְׁמִיעַ	אִשְׁמָעַ	אִשְׁתַּמֵּעַ
יִשְׁמַעוּ	יִשְׁמִיעוּ	יִשְׁמָעוּ	יִשְׁתַּמְּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמָעְנָה	תִּשְׁתַּמְּעְנָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמָעוּ	תִּשְׁתַּמֵּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמָעְנָה	תִּשְׁתַּמְּעְנָה
נִשְׁמַעַ	נִשְׁמִיעַ	נִשְׁמָעַ	נִשְׁתַּמֵּעַ

יִשְׁמַעַ

הִשְׁמָעַ	הִשְׁתַּמֵּעַ (הִשְׁתַּמַּעַ)
הִשְׁמָעִי	הִשְׁתַּמֵּעִי etc.
הִשְׁמָעִי	הִשְׁתַּמֵּעִי
הִשְׁמָעְנָה	הִשְׁתַּמֵּעְנָה

הִשְׁמָעַ	הִשְׁתַּמֵּעַ (הִשְׁתַּמַּעַ)
מִשְׁמַעַ	מִשְׁתַּמֵּעַ

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præt.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הֶאֱכִיל	הִאֲכַל
	3 f.	(regular)	(regular.)	(as פָּ Gutt.)	(as פָּ Gutt.)	as פָּ Gutt.
Inf.	abs.	אָכּוּל	אָמוּר			
	const.	אָכַל	אָמַר	הֶאֱכַל	הֶאֱכִיל	הִאֲכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יֵאֱכַל	יִהְיֶה אֹכֵל	יִהְיֶה אֲכָל
	3 f.	תֹּאכַל	תֹּאמַר	תֵּאֱכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תֵּאֱכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תֵּאֲכָלִי		
	1.	אֲכַל	אֲמַר	אֵאֱכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יֵאֲכָלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֵּאֲכָלְנָה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תֵּאֲכָלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֵּאֲכָלְנָה		
	1.	נֹאכַל	נֹאמַר	נֵאֲכָל		
<i>Fut. apoc.</i>					הֶאֱכִיל	
Imp.	2 m. (sing.)	אָכַל	אָמַר	הֶאֱכַל	הֶאֱכִיל	
	2 f.	אָכְלִי	אָמְרִי		etc.	
	2 m. (plur.)	אָכְלוּ	אָמְרוּ			
	2 f.	אָכְלֶנָּה	אָמְרֶנָּה			
Part. act.		אֹכֵל			מֵאֲכִיל	
	pass.	אָכּוּל		נֶאֱכַל		מֵאֲכָל

The *derivative* conjugations of verbs פָּא are declined in the same manner as those of פָּ *Guttural*; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc. in the Paradigm. In like manner, Piel אָכַל, Pual אֲכָל, Hithp. הִתְאָכַל; compare verbs פָּ *Guttural*, עָמַד and דָּוָק, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Præter.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִשְׁבַּחַהּ	הוֹשִׁיבָהּ	הוֹשַׁבָהּ
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1.			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
Plur. 3.			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יֹשֵׁב	יֹרֵשׁ			
const.	שֹׁבֵת (יֹשֵׁב)	רֹשֵׁת (יֹרֵשׁ)	הֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשֵּׁב	יִירֹשׁ (יֹרֵשׁ)	יִשְׁבַּח	יִהְיֶיב	יִהְיַב
3 f.	תִּשֵּׁב	תִּירֹשׁ	תִּשְׁבַּח	תִּהְיֶיב	תִּהְיַב
2 m.	תִּשֵּׁב	תִּירֹשׁ	תִּשְׁבַּח	תִּהְיֶיב	תִּהְיַב
2 f.	תִּשְׁבִּי	תִּירְשִׁי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיַבִּי
1.	אִשֵּׁב	אִירֹשׁ	אִשְׁבַּח	אִהְיֶיב	אִהְיַב
3 m. (plur.)	יִשְׁבּוּ	יִירְשׁוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיַבּוּ
3 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּשְׁבְּחֶנָּה	תִּהְיֶיבְנָה	תִּהְיַבְנָה
2 m.	תִּשְׁבּוּ	תִּירְשׁוּ	תִּשְׁבְּחוּ	תִּהְיֶיבוּ	תִּהְיַבּוּ
2 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּשְׁבְּחֶנָּה	תִּהְיֶיבְנָה	תִּהְיַבְנָה
1.	נִשֵּׁב	נִירֹשׁ	נִשְׁבַּח	נִהְיֶיב	נִהְיַב
Fut. apoc.				יִהְיֶיב	
Imp. m. (sing.)	שֵׁב	יֹרֵשׁ (רֹשׁ)	הֹשֵׁב	הוֹשִׁב	
f.	שְׁבִי	יֹרְשִׁי	הֹשְׁבִי	הוֹשִׁיבִי	
m. (pl.)	שְׁבוּ	יֹרְשׁוּ	הֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבִנָּה	יֹרְשְׁנָה	הֹשְׁבֶנָּה	הוֹשִׁיבֶנָּה	
Part. act.	יֹשֵׁב	יֹרֵשׁ		מֹהִיב	
pass.	יֹשׁוּב	יֹרֵשׁ	נֹשֵׁב		מֹשַׁב

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָבַשׁ	נָבַשׁ	הִנָּבַשׁ	הִנָּבַשׁ
	3 f. (regular)	(regular)	(regular)	נִבְּשָׁה	הִנָּבְשָׁה	הִנָּבְשָׁה
	2 m.			נִבְּשֵׁת	הִנָּבְשֵׁת	הִנָּבְשֵׁת
	2 f.			נִבְּשֵׁת	הִנָּבְשֵׁת	הִנָּבְשֵׁת
	1.			נִבְּשֵׁתִי	הִנָּבְשֵׁתִי	הִנָּבְשֵׁתִי
	3 m. (plur.)			נִבְּשׁוּ	הִנָּבְשׁוּ	הִנָּבְשׁוּ
	2 m.			נִבְּשִׁיתֶם	הִנָּבְשִׁיתֶם	הִנָּבְשִׁיתֶם
	2 f.			נִבְּשִׁיתֶן	הִנָּבְשִׁיתֶן	הִנָּבְשִׁיתֶן
	1.			נִבְּשִׁינוּ	הִנָּבְשִׁינוּ	הִנָּבְשִׁינוּ
Inf.	abs.	נָפַל	נָבַשׁ	הִנָּבַשׁ	הִנָּבַשׁ	הִנָּבַשׁ
	const.	נָפַל	נָבַשׁ		הִנָּבַשׁ	הִנָּבַשׁ
Fut.		יִפֹּל	יִבֹּשׁ	יִנָּבַשׁ	יִנָּבַשׁ	יִנָּבַשׁ
	3 f.	תִּפֹּל	תִּבֹּשׁ	תִּנָּבַשׁ	תִּנָּבַשׁ	תִּנָּבַשׁ
	2 m.	תִּפֹּל	תִּבֹּשׁ	תִּנָּבַשׁ	תִּנָּבַשׁ	תִּנָּבַשׁ
	2 f.	תִּפֹּלִי	תִּבֹּשִׁי	תִּנָּבְשִׁי	תִּנָּבְשִׁי	תִּנָּבְשִׁי
	1.	אֶפֶל	אֶבֶשׁ	אֶנָּבַשׁ	אֶנָּבַשׁ	אֶנָּבַשׁ
	3 m. (plur.)	יִפְּלוּ	יִבְּשׁוּ	יִנָּבְשׁוּ	יִנָּבְשׁוּ	יִנָּבְשׁוּ
	3 f.	תִּפְּלֶנָּה	תִּבְּשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנָּבְשֶׁנָּה
	2 m.	תִּפְּלוּ	תִּבְּשׁוּ	תִּנָּבְשׁוּ	תִּנָּבְשׁוּ	תִּנָּבְשׁוּ
	2 f.	תִּפְּלֶנָּה	תִּבְּשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנָּבְשֶׁנָּה	תִּנָּבְשֶׁנָּה
	1.	נָפַל	נָבַשׁ	נִבְּשׁוּ	נִבְּשׁוּ	נִבְּשׁוּ
Fut. Apoc.					יִבֹּשׁ	
Imp.	m.	נָפַל	נָבַשׁ	הִנָּבַשׁ	הִנָּבַשׁ	
	f. (regular)		נָבַשִׁי	הִנָּבְשִׁי	הִנָּבְשִׁי	
	m. (plur.)		נָבַשׁוּ	הִנָּבְשׁוּ	הִנָּבְשׁוּ	
	f.		נִבְּשֶׁנָּה	הִנָּבְשֶׁנָּה	הִנָּבְשֶׁנָּה	
Part. act.		נוֹפֵל	נוֹבֵשׁ		מִנָּבֵשׁ	
pass.			נִבְּשׁוּ	נִבְּשׁוּ		מִנָּבֵשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Præter. 3 m.	סָב	סָבַב	נָסַב (נָחַל)	הִסָּב (הִסָּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסָּבָה
2 m.	סָבוֹת	סָבְבֹת	נָסְבוֹת	הִסָּבוֹת
2 f.	סָבוֹת	סָבְבֹת	נָסְבוֹת	הִסָּבוֹת
1.	סָבוֹתִי	סָבְבֹתִי	נָסְבוֹתִי	הִסָּבוֹתִי
3. (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוֹתֶם	סָבְבֶתֶם	נָסְבוֹתֶם	הִסָּבוֹתֶם
2 f.	סָבוֹתְךָ	סָבְבֶתְךָ	נָסְבוֹתְךָ	הִסָּבוֹתְךָ
1.	סָבוֹנוּ	סָבְבוּנוּ	נָסְבוֹנוּ	הִסָּבוֹנוּ
Inf. abs.	סָבוּב			
const.	סָב (בָּל)		הִסָּב (חָחַל)	הִסָּב
Fut.	יָסַב	יָסַב	יִקַּל	יִסָּב (יָחַס)
3 f.	תָּסַב	תָּסַב	תִּקַּל	תִּסָּב
2 m.	תָּסַב	תָּסַב	תִּקַּל	תִּסָּב
2 f.	תָּסַבִּי	תָּסַבִּי	תִּקַּלִּי	תִּסָּבִי
1.	אָסַב	אָסַב	אִקַּל	אִסָּב
3 m. (plur.)	יִסָּבוּ	יִסָּבוּ	יִקַּלוּ	יִסָּבוּ (יִחָמוּ)
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּקַּלִּינָה	תִּסָּבִינָה
2 m.	תָּסַבוּ	תָּסַבוּ	תִּקַּלוּ	תִּסָּבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּקַּלִּינָה	תִּסָּבִינָה
1.	נָסַב	נָסַב	נִקַּל	נִסָּב
Fut. conv.	וַיָּסַב			וַיָּסַב
Imp. m.	סָב			הִסָּב
f.	סָבִי			הִסָּבִי
m.	סָבוּ			הִסָּבוּ (חָרְמוּ)
f.	סָבִינָה			הִסָּבִינָה
Part. act.	סָבוֹב			מָסַב
pass.	סָבוֹב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Polpal.
הוֹסֵב (הִסֵּב)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסִיבָה	סוֹבְּבָה	סוֹבְּבָה	סִבִּיבָה	סִבִּיבָה
הוֹסִיבוּת	סוֹבְּבוּת	סוֹבְּבוּת	סִבִּיבוּת	סִבִּיבוּת
הוֹסִיבוֹת	סוֹבְּבוֹת	סוֹבְּבוֹת	סִבִּיבוֹת	סִבִּיבוֹת
הוֹסִיבוֹתִי	סוֹבְּבוֹתִי	סוֹבְּבוֹתִי	סִבִּיבוֹתִי	סִבִּיבוֹתִי
הוֹסִיבוּ	סוֹבְּבוּ	סוֹבְּבוּ	סִבִּיבוּ	סִבִּיבוּ
הוֹסִיבוּם	סוֹבְּבוּם	סוֹבְּבוּם	סִבִּיבוּם	סִבִּיבוּם
הוֹסִיבוּן	סוֹבְּבוּן	סוֹבְּבוּן	סִבִּיבוּן	סִבִּיבוּן
הוֹסִיבוּנוּ	סוֹבְּבוּנוּ	סוֹבְּבוּנוּ	סִבִּיבוּנוּ	סִבִּיבוּנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (יִסֵּב)	יִסֹּבֵב	יִסֹּבֵב	יִסְבֵּב	יִסְבֵּב
תוֹסֵב	תִּסֹּבֵב	תִּסֹּבֵב	תִּסְבֵּב	תִּסְבֵּב
תוֹסֵב	תִּסֹּבֵב	תִּסֹּבֵב	תִּסְבֵּב	תִּסְבֵּב
תוֹסְבִי	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי
אוֹסֵב	אִסֹּבֵב	אִסֹּבֵב	אִסְבֵּב	אִסְבֵּב
יוֹסְבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ
תוֹסְבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה
תוֹסְבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
תוֹסְבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה
נוֹסֵב	נִסֹּבֵב	נִסֹּבֵב	נִסְבֵּב	נִסְבֵּב

סוֹבֵב	סִבֵּב
סוֹבְּבִי	סִבִּיבִי
סוֹבְּבוּ	סִבִּיבוּ
סוֹבְּבִינָה	סִבִּיבִינָה
מִסֹּבֵב	מִסְבֵּב
מִסֹּבֵב	מִסְבֵּב
מִסֹּבֵב	מִסְבֵּב
מִסֹּבֵב	מִסְבֵּב

	Kal.	Kal.	Niphal.	Hiphil.
Præt. 3 m. (sing.)	קָם	מָת	נָקֹם	הִקִּים
3 f.	קָמָה	מָתָה	נָקֹמָה	הִקִּימָה
2 m.	קָמַתְּ	מָתָה	נָקֹמֹתְ	הִקִּימֹתְ
2 f.	קָמַתְּ	מָתְ	נָקֹמֹתְ	הִקִּימֹתְ
1.	קָמַתִּי	מָתִי	נָקֹמֹתִי	הִקִּימֹתִי
3 (plur.)	קָמוּ	מָתוּ	נָקֹמוּ	הִקִּימוּ
2 m.	קָמַתְּם	מָתֶם	נָקֹמוֹתֶם	הִקִּימוֹתֶם
2 f.	קָמַתְנָן	מָתָן	נָקֹמוֹתָן	הִקִּימוֹתָן
1.	קָמָנוּ	מָתָנוּ	נָקֹמוֹנוּ	הִקִּימוֹנוּ
Inf. abs.	קֹם	מוֹת		הִקֵּם
const.	קֹם	מוֹת	הִקֹּם	הִקֵּם
Fut. 3 m. (sing.)	יָקֹם	יָמוֹת	יָקֹם	יָקִים
3 f.	תָּקֹם	etc.	תָּקֹם	תָּקִים
2 m.	תָּקֹם		תָּקֹם	תָּקִים
2 f.	תָּקֹמִי		תָּקֹמִי	תָּקִימִי
1.	אָקֹם		אָקֹם	אָקִים
3 m. (plur.)	יָקֹמוּ		יָקֹמוּ	יָקִימוּ
3 f.	תָּקִימְנָה		תָּקִימְנָה	תָּקִימְנָה
2 m.	תָּקֹמוּ		תָּקֹמוּ	תָּקִימוּ
2 f.	תָּקִימְנָה		תָּקִימְנָה	תָּקִימְנָה
1.	נָקֹם		נָקֹם	נָקִים
Fut. apoc.	יָקֹם	יָמוֹת		יָקֹם
Imp. 2 m. (sing.)	קֹם	מוֹת (מָת)	הִקֹּם	הִקֵּם
2 f.	קֹמִי		הִקֹּמִי	הִקִּימִי
2 m. (plur.)	קֹמוּ		הִקֹּמוּ	הִקִּימוּ
2 f.	קִימְנָה		הִקִּימְנָה	הִקִּימְנָה
Part. act.	קֹם	מָת		מִקֵּם
pass.	קֹם		נָקֹם	

	Kal.	Niphal.	Piel.
Præt. 3 m. (sing.)	מִצָּא	נִמְצָא	מִצָּא
3 f.	מִצָּאָה	נִמְצָאָה	מִצָּאָה
2 m.	מִצָּאתָ	נִמְצָאתָ	מִצָּאתָ
2 f.	מִצָּאתְךָ	נִמְצָאתְךָ	מִצָּאתְךָ
1.	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי
3 (plur.)	מִצָּאוּ	נִמְצְאוּ	מִצָּאוּ
2 m.	מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם
2 f.	מִצָּאתֵן	נִמְצָאתֵן	מִצָּאתֵן
1.	מִצָּאנוּ	נִמְצָאנוּ	מִצָּאנוּ
Inf. abs.	מִצּוֹא		מִצָּא
const.	מִצָּא	הִמְצָא	מִצָּא
Fut. 3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
1.	אִמְצָא	אִמְצָא	אִמְצָא
3 m. (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
1.	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut apoc.</i>			
Imp. 2 m. (sing.)	מִצָּא	הִמְצָא	מִצָּא
2 f.	מִצָּאִי	הִמְצָאִי	מִצָּאִי
2 m. (plur.)	מִצְאוּ	הִמְצְאוּ	מִצְאוּ
2 f.	מִצָּאנָה	הִמְצָאנָה	מִצָּאנָה
Part. act.	מוֹצָא		מִמְצָא
pass.	מִצּוֹא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּאָה	הִמְצִיָּאָה	etc. הִמְצָאָה	הִתְמַצָּאָה
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִיָּאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתָם	הִמְצִיָּאתָם	הִמְצָאתָם	הִתְמַצָּאתָם
מִצָּאתוֹ	הִמְצִיָּאתוֹ	הִמְצָאתוֹ	הִתְמַצָּאתוֹ
מִצָּאָנוּ	הִמְצִיָּאָנוּ	הִמְצָאָנוּ	הִתְמַצָּאָנוּ

	הִמְצָא		הִתְמַצָּא
מִצָּא	הִמְצִיָּא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. תִּמְצָא	תִּמְצִיא	etc. תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאִי	תִּמְצִיאִי	תִּמְצָאִי	תִּתְמַצָּאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוּ	יִמְצִאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאָנָה	תִּמְצִאָנָה	תִּמְצָאָנָה	תִּתְמַצָּאָנָה
תִּמְצָאוּ	תִּמְצִאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאָנָה	תִּמְצִאָנָה	תִּמְצָאָנָה	תִּתְמַצָּאָנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

	יִמְצָא		
	הִמְצָא		הִתְמַצָּא
	הִמְצִיא		הִתְמַצָּאִי
	הִמְצִאוּ		הִתְמַצָּאוּ
	הִמְצָאָנָה		הִתְמַצָּאָנָה
	מִמְצִיא		מִתְמַצָּא
מִמְצָא (מִמְצָא)		מִמְצָא (מִמְצָא)	

		Kal.	Niphal.	Piel.	Pual.
Præter.	3 m.	גָּלָה (גָּלִית)	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָּה	נִגְלְתָּה	גָּלְתָּה	גָּלְתָּה
	2 m.	גָּלִית	נִגְלִית (נִגְלִיָּת)	גָּלִית (גָּלִיָּת)	גָּלִית
	2 f.	גָּלִית	נִגְלִית etc.	גָּלִית etc.	גָּלִית
	1.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (plur.)	גָּלוּ (גָּלִיּוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
	1.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	const.	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת
Fut.	3 m.	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלוּ	תִּגְלִי	תִּגְלִי	תִּגְלִי
	1.	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה
	3 m. (plur.)	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1.	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.		יִגְלֹ	יִגְלֹ	יִגְלֹ (יִגְלֹ)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part. act.		גֹּלָה		מִגְלָה	
	pass.	גָּלִי	נִגְלָה		מִגְלָה

Hiphal.	Hophal.	Hithpaal.	Hithpael.
הִגִּלָּה	הִגְלָה	חִתְּגִלָּה	הִשְׁתַּחֲדָה
הִגִּלְתָּהּ	הִגְלִיתָהּ	חִתְּגִלְתָּהּ	
הִגִּלְתִּי (וְהִגִּלְתִּי)	הִגְלִיתִי	חִתְּגִלְתִּי	הִשְׁתַּחֲדִיתִי
etc. הִגִּלְתָּ	הִגְלִיתָ	חִתְּגִלְתָּ	
הִגִּלְתִּי	הִגְלִיתִי	חִתְּגִלְתִּי	הִשְׁתַּחֲדִיתִי
הִגְלוּ	הִגְלוּ	חִתְּגִלוּ	הִשְׁתַּחֲדוּ
הִגְלִיתֶם	הִגְלִיתֶם	חִתְּגִלְתֶּם	הִשְׁתַּחֲדִיתֶם
הִגְלִיתֻם	הִגְלִיתֻם	חִתְּגִלְתֻּם	
הִגְלִינוּ	הִגְלִינוּ	חִתְּגִלְנוּ	
הִגִּלָּה	הִגְלָה	חִתְּגִלָּה	
הִגִּלְתָּ	הִגְלִיתָ	חִתְּגִלְתָּ	הִשְׁתַּחֲדִיתָ
יִגִּלָּה	יִגְלָה	יִתְּגִלָּה	יִשְׁתַּחֲדָה
תִּגִּלָּה	תִּגְלָה	תִּתְּגִלָּה	תִּשְׁתַּחֲדָה
תִּגִּלְתָּהּ	תִּגְלִיתָהּ	תִּתְּגִלְתָּהּ	תִּשְׁתַּחֲדָהּ
תִּגִּלְתִּי	תִּגְלִיתִי	תִּתְּגִלְתִּי	
אִגִּלָּה	אִגְלָה	אִתְּגִלָּה	אִשְׁתַּחֲדָה
יִגְלוּ	יִגְלוּ	יִתְּגִלוּ	יִשְׁתַּחֲדוּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְּגִלִּינָה	
תִּגְלוּ	תִּגְלוּ	תִּתְּגִלוּ	תִּשְׁתַּחֲדוּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְּגִלִּינָה	
נִגִּלָּה	נִגְלָה	נִתְּגִלָּה	נִשְׁתַּחֲדָה
יִגֵּל		יִתְּגֵל	יִשְׁתַּחֲדוּ
הִגִּלָּה (וְהִגֵּל)		הִתְּגִלָּה	
הִגִּלְתָּ		הִתְּגִלְתָּ	הִשְׁתַּחֲדִיתָ
הִגִּלוּ		הִתְּגִלוּ	הִשְׁתַּחֲדוּ
הִגִּלְתִּי		הִתְּגִלְתִּי	
מִגִּלָּה		מִתְּגִלָּה	מִשְׁתַּחֲדָה
	מִגִּלָּה		

	Kal.	Hiphil.
Præter.	יָרַח	הוֹרַחַ
3 f.	יָרַחַהּ	הוֹרַחְתָּהּ
2 m.	יָרַחְתָּ	הוֹרַחְתָּ
2 f.	יָרַחְתְּ	הוֹרַחְתְּ
1.	יָרַחְתִּי	הוֹרַחְתִּי
3 (plur.)	יָרַחוּ	הוֹרִיחוּ
2 m.	יָרַחְתָּם	הוֹרִיחְתָּם
2 f.	יָרַחְתֶּנּוּ	הוֹרִיחְתֶּנּוּ
1.	יָרַחְנוּ	הוֹרִיחְנוּ
Inf. abs.	יָרַח	
const.	יָרוּחַ	הוֹרֵחַ
Fut.	יִרְחַ	יִהְיֶה
3 f.	תִּירַחַהּ	תִּהְיֶה
2 m.	תִּירַחְתָּ	תִּהְיֶה
2 f.	תִּירַחְתְּ	תִּהְיֶה
1.	אִירַח	אִהְיֶה
3 (plur.)	יִירְחוּ	יִהְיוּ
3 f.	תִּירְכֶנָּה	תִּהְיֶנָּה
2 m.	תִּירְכוּ	תִּהְיוּ
2 f.	תִּירְכֶנָּה	תִּהְיֶנָּה
1.	נִירַח	נִהְיֶה
Fut. apoc.		נִיזַר
Imp.	יָרַח	הוֹרַחַ
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרְכֶנָּה	הוֹרְכֶנָּה
Part. act.	יֹרֵחַ	מוֹרֵחַ
pass.	יָרוּי	

Kal.	Hiphil.	Niphil.
נָשָׂא	נִשָּׂא	הִשָּׂא*
נִשָּׂאָה	נִשָּׂאָה	הִשָּׂאָה
(לֹא as)	נִשָּׂאתָ	הִשָּׂאתָ
	נִשָּׂאתָ	הִשָּׂאתָ
	נִשָּׂאתִי	הִשָּׂאתִי
	נִשָּׂאוּ	הִשָּׂאוּ
	נִשָּׂאתָם	הִשָּׂאתָם
	נִשָּׂאתֶנּוּ	הִשָּׂאתֶנּוּ
	נִשָּׂאוּ	הִשָּׂאוּ
נָשׂוּא	הִנָּשׂא	הִנָּשׂא
נִשָּׂאתָ		
נִשָּׂא	יִנָּשׂא	יִנָּשׂא
תִּנָּשׂא	(לֹא as)	
תִּנָּשׂא		
תִּנָּשׂא		
אִנָּשׂא		
יִנָּשׂאוּ		יִנָּשׂאוּ
תִּנָּשְׂאָנָה		
תִּנָּשׂאוּ		תִּנָּשְׂאוּ
תִּנָּשְׂאָנָה		
נָשׂא		
שָׂא		
שָׂאִי		
שָׂאוּ		
שָׂאָנָה		
נָשׂא * From נָשָׂא (not נָשָׂא)		
נָשׂוּא		

	Kal.	Hiphil.
Præt.	נָשָׂה	הִנָּחָה
3 f.	נָשְׂתָה	הִנָּחָתָה
2 m.	(as לַח')	הִנָּחִיתָ
2 f.		הִנָּחִיתְּ
1.		הִנָּחִיתִי
3. (plur.)		הִנָּחוּ
2 m.		הִנָּחִיתֶם
2 f.		הִנָּחִיתֶנּוּ
1.		הִנָּחִינוּ
Inf. abs.	נֹשֶׂה	
const.	נֹשֶׂת	הִנָּחוֹת
Fut.	יִנָּח	יִנָּח
3 f.	תִּנָּח	תִּנָּח
2 m.	תִּנָּח	תִּנָּח
2 f.	תִּנָּחִי	תִּנָּחִי
1.	אִנָּח	אִנָּח
3. (plur.)	יִנָּחוּ	יִנָּחוּ
3 f.	תִּנָּחֶנָּה	תִּנָּחֶנָּה
2 m.	תִּנָּחוּ	תִּנָּחוּ
2 f.	תִּנָּחֶנָּה	תִּנָּחֶנָּה
1.	נִנָּח	נִנָּח
Fut. apoc.	יִנָּח	יִנָּח
Imp.	נִנָּח (חֹט)	הִנָּח (חֹט)
2 f.	(as לַח')	הִנָּחִי
2 m. (plur.)		הִנָּחוּ
2 f.		הִנָּחֶנָּה
Part. act.	נוֹשֶׂה	מִנָּח
pass.	נֹשֶׂת	

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיא	הוּבָא
	בָּאָה	הִבִּיָּאָה	הוּבָאת
	בָּאת	הִבִּיָּאת	הוּבָאתָה
	בָּאת		
	בָּאתִי	הִבִּאתִי	
	בָּאוּ (פֶּלֶא)	הִבִּאוּ	הוּבְאוּ
	בָּאתֶם	הִבִּאתֶם	
	
	בָּאוּ	הִבִּאוּ	
	בֹּא	הִבִּיא	
	בָּאוּ (פֶּלֶא)		
	יָבֹא	יִבִּיא	יִוָּבֵא
	תָּבֹא	תִּבִּיא	
	תָּבֹא	תִּבִּיא	
	תָּבֹאִי		
	אָבֹא	אִבִּיא	
	יָבֹאוּ	יִבִּיאוּ	יִוָּבְאוּ
	תָּבֹאֶנָּה	תִּבִּיֵּאֶנָּה	
	תָּבֹאוּ	תִּבִּיאוּ	
	
	נָבֹא	נִבִּיא	
		וְיָבֵא	
	בֹּא	הִבִּיא	
	בָּאוּ	הִבִּיָּאוּ	
	בָּאוּ	הִבִּיָּאוּ	
	
	בָּא	מִבִּיא	מִוָּבֵא

		Masc.	Kal.	Fem.	Fem. Segh.
Verbs final Pattahh	act.	קֹטֵל	קָטַל (קָטַלַח)	קָטְלָה	קָטְלַת
—	pass.	קָטוּל		קָטוּלָה	
— Tseri	act.	יֹשֵׁן		יֹשְׁנָה	יֹשְׁנַת
— Hholem	act.	יֹנֵן		יֹנְנָה	
ע gutt.	act.	זָעַק		זָעְקָה	זָעְקַת
ל gutt.	act.	שָׁמַע		שָׁמְעָה	שָׁמְעַת
עו	act.	קָם		קָמָה	
לָה	act.	גָּלָה	גָּלָה (גָּלְיָה)	גָּלְיָה	
	pass.	גָּלוּי		גָּלוּיָה	
Niphal.					
regular		נִקְטָל	נִקְטְלָה	נִקְטְלָה	נִקְטְלַת
פ gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָה	נִעְמְדַת
עו		נִסָּב	נִסְבָּה	נִסְבָּה	
עו		נִקֹּם	נִקֻּמָּה	נִקֻּמָּה	
Piel.					
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָה	מִקְטְלַת
עו		מִבְרָךְ	מִבְרַכָּה	מִבְרַכָּה	מִבְרַכַת
לָה		מִגִּלָּה	מִגִּלָּה	מִגִּלָּה	
Poel of עו		מִסֻּבֵּב	מִסֻּבְּבָה	מִסֻּבְּבָה	מִסֻּבְּבַת
Pual.					
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָה	מִקְטְלַת
Hiphil.					
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילָה	מִקְטִילַת
פ gutt.		מַעְמִיד	מַעְמִידָה	מַעְמִידָה	מַעְמִידַת
עו		מִסֵּב	מִסְבָּה	מִסְבָּה	
עו		מִקִּים	מִקִּימָה	מִקִּימָה	
Hophal.					
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָה	מִקְטְלַת
Hithpael.					
regular		מִתְקַטֵּל	מִתְקַטְלָה	מִתְקַטְלָה	מִתְקַטְלַת

		Kal.	
Plar. masc.	Plar. Fem.	Masc.	Fem.
קָטְלִים	קָטְלוֹת	Dec. VII. <i>b</i> .	Dec. X. XIII.
קָטְלוּם	קָטְלוֹת	III. <i>c</i> .	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e</i> .	XI. XIII.
יִגְרִים	יִגְרוֹת	III. <i>c</i> .	X.
זִעְקִים	זִעְקוֹת	VII.	X. XIII.
שִׁמְעִים	שִׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. <i>a</i> .	X.
גָּלוּיִם	גָּלוּיוֹת	III. <i>c</i> .	X.
		Niphal.	
נִקְטְלִים	נִקְטְלוֹת	II.	XI. XIII.
נִעְמְדִים	נִעְמְדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c</i> .	X.
		Piel.	
מִקְטְלִים	מִקְטְלוֹת	VII. <i>c</i> .	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגְלִים	מִגְלוֹת	IX.	X.
מִסּוֹבְבִים	מִסּוֹבְבוֹת	VII. <i>b</i> .	X. XIII.
		Pual.	
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
		Hiphil.	
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מַעֲמִידִים	מַעֲמִידוֹת	I.	X. XIII.
מִסְבִּים	מִסְבוֹת	VIII.	X.
מִקְיָמִים	מִקְיָמוֹת	III.	X.
		Hophal.	
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
		Hithpael.	
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. <i>c</i> .	X. XIII.

Suffixes.	Sing. I.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. } Præt. }	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ	קָטַלְהָ
3 f.	קָטַלְתִּנִּי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2. m.	קָטַלְתִּנִּי } קָטַלְתִּנִּי }	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ }	קָטַלְתֶּהָ }
2 f.	קָטַלְתִּינִי } קָטַלְתִּינִי }	—	—	קָטַלְתִּי } קָטַלְתִּי }	קָטַלְתִּי }
1.	—	קָטַלְתִּיד	קָטַלְתִּיד	קָטַלְתִּיו	קָטַלְתִּיהָ
3. (plur.)	קָטַלְנוּ	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ	קָטַלְוּהָ
2 m.	קָטַלְתִּנִּי	—	—	קָטַלְתִּיהוּ	קָטַלְתִּיהָ
1	—	קָטַלְנָךְ	קָטַלְנָךְ	קָטַלְנָהוּ	קָטַלְנָהָ
Inf.	קָטַלְי (בְּחַרְי)	קָטַלְךָ } קָטַלְךָ }	קָטַלְךָ (רְקַעְךָ)	קָטַלְהוּ (פַּעְמֹהוּ)	קָטַלְהָ
Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְהָ
3 m. with } epenth. }	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנֹהוּ	יִקְטַלְנֹהָ
3. (plur.)	יִקְטַלְנוּ (יִקְטַלְנֵנִי)	יִקְטַלְוּךָ	יִקְטַלְוּךָ	יִקְטַלְוּהוּ (יִקְטַלְנָהוּ)	יִקְטַלְוּהָ
Imp.	קָטַלְנִי שְׁמַעְנִי	—	—	קָטַלְהוּ	קָטַלְהָ
Piel.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ	קָטַלְהָ
Hiph. fut.	יִקְטִילְנִי	יִקְטִילְךָ	יִקְטִילְךָ	יִקְטִילְהוּ	יִקְטִילְהָ

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלוּ
קָטְלֹתֵנוּ	קָטְלֹתְכֶם	קָטְלֹתְכֶן	קָטְלֹתֵם	קָטְלֹתֵנוּ
קָטְלֹתֵנוּ	—	—	קָטְלֹתֵם	קָטְלֹתֵנוּ
קָטְלֹתֵינוּ } קָטְלֹתֵנוּ }	—	—	קָטְלֹתֵם	קָטְלֹתֵנוּ
—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵם	קָטְלֹתֵנוּ
קָטְלוּנוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּנוּ
קָטְלוּנוּ	—	—	קָטְלוּם	קָטְלוּנוּ
—	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּנוּ
קָטְלוּנוּ (חֲנֻכָּם)	קָטְלֶכֶם } קָטְלֶכֶם } קָטְלֶכֶם }	קָטְלֶכֶן } קָטְלֶכֶן } קָטְלֶכֶן }	קָטְלֵם } בְּקָעֵם } (אֲהָבָם)	קָטְלוּ
יִקְטְלוּנוּ	יִקְטְלֶכֶם	יִקְטְלֶכֶן	יִקְטְלֵם } יִלְבָּשׁוּם } יִמְצְאוּם }	יִקְטְלוּ
יִקְטְלוּנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּנוּ
קָטְלוּנוּ שְׁמַעוּנוּ	—	—	קָטְלֵם	—
קָטְלוּנוּ 1 pers. Fut.	קָטְלֶכֶם אֲצַמְּרֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלוּ
יִקְטִילֵנוּ	יִקְטִילֶכֶם	יִקְטִילֶכֶן	יִקְטִילֵם	יִקְטִילֵנוּ

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal. Præt.	עָשִׂי	עָשָׂךְ	עָשָׂהוּ	עָשָׂם
3 f.	עָשִׂיתִי	עָשִׂיתָךְ	עָשִׂיתוּ	עָשִׂתָם
2 m.	עָשִׂיתָנִי } עָשִׂיתָנִי }	—	עָשִׂיתוּ } עָשִׂיתָהוּ }	עָשִׂיתָם
1.	—	עָשִׂיתָיִךְ	עָשִׂיתוּ } עָשִׂיתָהוּ }	עָשִׂיתָם
3 (plur.)	עָשִׂיתָנִי	עָשִׂיתָךְ	עָשִׂיתוּ	עָשִׂיתָם
Inf.	עָשִׂי	עָשִׂתָךְ	עָשִׂתוּ } עָשִׂהוּ }	עָשִׂתָם
Fut. 3 m.	יַעֲשֶׂי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ } יַעֲשֶׂהוּ }	יַעֲשֶׂם
3 m. with } epenth. 2 }	יַעֲשֶׂי	יַעֲשֶׂךְ	יַעֲשֶׂנוּ	—
1.	—	אֶעֱשֶׂךְ	אֶעֱשֶׂהוּ	אֶעֱשֶׂם
3 m. (plur.)	יַעֲשֶׂי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ	יַעֲשֶׂם
Imp. m.	עֲנִי	—	עֲנֵהוּ	עֲנֵם
Piel. Præt. 3 m.	צָנִי	צָךְ	צָהוּ	צָם
Fut. 3 m.	יַצְנִי	יַצְנֶךְ	יַצְנֶהוּ	יַצְנֶם
3 m. with } epenth. 2 }	יַצְנִי	יַצְנֶךְ	יַצְנֶנוּ	—
Hiph. Præt.	חָכְנִי	חָכְךְ	חָכְהוּ	חָכְם
Fut. with } epenth. 2 }	יַחְכֵּנִי	יַחְכֵּךְ	יַחְכֵּנוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1.	סוסי <i>my horse.</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
2 f.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
3 m.	סוסו <i>his</i> —		סוסיו <i>his</i> —
3 f.	סוסה <i>her</i> —		סוסיה <i>her</i> —
1 (plur.)	סוסנו <i>our</i> —		סוסינו <i>our</i> —
2 m.	סוסכם <i>your</i> —		סוסיכם <i>your</i> —
2 f.	סוסכן <i>your</i> —		סוסיכן <i>your</i> —
3 m.	סוסם <i>their</i> —		סוסיהם <i>their</i> —
3 f.	סוסן <i>their</i> —		סוסיהן <i>their</i> —

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. 1.	אבי <i>my father.</i>	Pl. 1.	אבינו <i>our father.</i>
2 m.	אבך <i>thy</i> —	2 m.	אביכם <i>your</i> —
2 f.	אבך <i>thy</i> —	2 f.	אביכן <i>your</i> —
3 m.	אביו, אביו <i>his</i> —	3 m.	אביהם <i>their</i> —
3 f.	אביה <i>her</i> —	3 f.	אביהן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1.	תורתי <i>my law.</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy</i> —		תורתך <i>thy</i> —
2 f.	תורתך <i>thy</i> —		תורתך <i>thy</i> —
3 m.	תורתו <i>his</i> —		תורתיו <i>his</i> —
3 f.	תורתה <i>her</i> —		תורתיה <i>her</i> —
1 (plur.)	תורתנו <i>our</i> —		תורותינו <i>our</i> —
2 m.	תורתכם <i>your</i> —		תורותיכם <i>your</i> —
2 f.	תורתכן <i>your</i> —		תורותיכן <i>your</i> —
3 m.	תורתם <i>their</i> —		תורותיהם <i>their</i> —
3 f.	תורתן <i>their</i> —		תורותיהן <i>their</i> —

	Sing. abs.	Const.	Light Suff.	Grave Suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּמִי	סוּמְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּמ	שְׁפוּמ	שְׁפוּמִי	שְׁפוּמְכֶם
(d)	אֱלֹהֶה	אֱלֹהֶה	אֱלֹהִי	אֱלֹהֶיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	פּוֹכֵב	פּוֹכֵב	פּוֹכְבִי	פּוֹכְבְּכֶם
(c)	פּוֹבֵעַ	פּוֹבֵעַ	פּוֹבְעִי	פּוֹבְעְכֶם
(d)	שָׁד	שָׁד	שָׁדִי	שָׁדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פָּקִיד	פָּקִיד	פָּקִידִי	פָּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קְטוּל	קְטוּל	קְטוּלִי	קְטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חַיּוֹן	חַיּוֹן (עֶצְבוֹן)	חַיּוֹנִי	חַיּוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוֹל	גָּדוֹל		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבַר	דָּבַר	דָּבַרִי	דָּבַרְכֶם
(b)	לָבַב	לָבַב	לָבְבִי	לָבְבְכֶם
(c)	חָכַם	חָכַם	חָכְמִי	חָכְמְכֶם
(d)	שָׁעַר	שָׁעַר	שָׁעָרִי	שָׁעַרְכֶם
(e)	עָמַק	עָמַק	עָמְקִי	עָמְקְכֶם
(f)	כָּנַף	כָּנַף	כָּנַפִּי	כָּנַפְכֶם
(g)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL.			
דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
כּוֹכְבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבִיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעִיכֶם
שְׂדִים	שְׂדִי	שְׂדִי	שְׂדִיכֶם

DEC. III. PLURAL.			
פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חֲזִיוֹנוֹת (חֲשֹׁבוֹנוֹת)	(As Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL.			
דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לִבִּים	לִבִּי	לִבִּי	לִבִּיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַע	

DEC. V. SINGULAR. § 356.

(a)	זֶקֶן	זֶקֶן	זֶקֶנִי	זֶקֶנְכֶם
(b)	חֶצֶר	חֶצֶר	חֶצְרִי	חֶצְרֶכֶם
(c)	כֶּתֶף	כֶּתֶף	כֶּתְפִי	כֶּתְפֶכֶם
(d)	כֶּבֶד	כֶּבֶד (כֶּבֶד)	כֶּבְדִּי	כֶּבְדְּכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכֶכֶם
(b)	נֶעַר etc.	נֶעַר	נֶעְרִי	נֶעְרֶכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעֶכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרֶכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרֶכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקֶכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִּי	חֶלְדֶכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחֶכֶם

O class.

(i)	בֶּקֶר	בֶּקֶר	בֶּקְרִי	בֶּקְרֶכֶם
(j)	קֶמֶץ	קֶמֶץ	קֶמְצִי	קֶמְצֶכֶם
(k)	פֶּעַל	פֶּעַל	פֶּעְלִי (פֶּעְלִי)	פֶּעְלֶכֶם
(l)	קֶדֶשׁ	קֶדֶשׁ	קֶדְשִׁי	קֶדְשֶׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׂנִי	עֲשָׂנִי	עֲשָׂנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִירִים	חֲצִירִי	חֲצִירִי	חֲצִירִיכֶם
כְּתָפוֹת	(As Dec. XI.)		
כְּבָדִים	כְּבָדִי	כְּבָדִי	כְּבָדִיכֶם

DEC. VI. PLURAL. *A class.*

מְלָכִים	מְלָכִי	מְלָכִי	מְלָכִיכֶם
נְעָרִים	נְעָרִי	נְעָרִי	נְעָרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סְפָרִים	סְפָרִי	סְפָרִי	סְפָרִיכֶם
קְבָרִים	קְבָרִי	קְבָרִי	קְבָרִיכֶם
חֲלָקִים	חֲלָקִי (חֲקָרִי)	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים etc.	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נִצָּחִים	נִצָּחִי	נִצָּחִי	נִצָּחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קִמְצִים	קִמְצִי	קִמְצִי	קִמְצִיכֶם
פְּעָלִים	פְּעָלִי	פְּעָלִי	פְּעָלִיכֶם
קִדְשִׁים	קִדְשִׁי	קִדְשִׁי	קִדְשִׁיכֶם

Segholates of roots ע" and ע". (q) דָּדָד, const. דָּדָד, pl. דָּדָדִים

(m) מָמָת, const. מָמָת שְׁנָרִים — שֹׁר — שֹׁר (r)

(n) תָּתָה — תָּתָה

Segholates of roots ל"ה.

(o) חָחֵל — חָחֵל (s) פָּרִי, suff. פָּרִי, const. (פָּרִי), פָּרִי

(p) חָחֵל חָחֵל — חָחֵל (t) חָחֵל (חָחֵל) — חָחֵל, pl. חָחֵלִים, עִיר — עִיר

DEC. VII. SINGULAR. § 371 SEQ.

	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמִיכֶם
(b)	אֵיב	אֵיב	אֵיבִי	אֵיבֶכֶם
(c)	מִקְטֵל	מִקְטֵל	מִקְטְלִי	מִקְטֵלְכֶם
(d)	מִזְבַּח	מִזְבַּח	מִזְבְּחִי	מִזְבַּחְכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלֶכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמֶכֶם
(b)	אָף	אָף	אָפִי	אָפְכֶם
(c)	מָד	מָד	מָדִי	מָדְכֶם
(d)	לָב	לָב (לָב־)	לָבִי	לָבְכֶם
(e)	חָק	חָק (חָק־)	חָקִי	חָקְכֶם
(f)	עוֹ	עוֹ (עוֹד־)	עוֹי (עוֹי־)	עוֹכֶם
(g)	גָּמֵל			
(h)	מָנוּ	מָנוּ	מָנִי	מָנְכֶם
(i)	חִי	חִי		
(j)	שָׂר	שָׂר	שָׂרִי	שָׂרְכֶם
(k)	לָח	לָח	לָחִי	

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שָׂדֶה	שָׂדֶה	שָׂדִי	שָׂדְכֶם

*Segholates of לִיח continued.**Inf. Segholates.*

(u) חָלִי, const. חָלִי, suff. חָלִי (x) דָּבַשׁ, const. דָּבַשׁ, suff. דָּבַשׁ	
(v) גָּדִי, plur. גָּדִים [pl. חָלִים (y) שָׁכַם — שָׁכַם	
(w) צָבִי, — צָבִים (z) בָּאָר — בָּאָר, pl. בָּאָרוֹת	
(yy) קָטַל, קָטַל (zz) פָּעַם, פָּעַם	

DEC. VII. PLURAL.

Plural abs.	Light Suff.	Const.	Grave Suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מוֹצְחוֹת	מוֹצְחוֹתִי	מוֹצְחוֹת	מוֹצְחוֹתֵיכֶם
מִקְלוֹת	(as Dec. XIII.)		
מִפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אָפִים	אָפִי	אָפִי	אָפֵיכֶם
מָדִים	מָדִי	מָדִי	מָדֵיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חָקִים	חָקִי	חָקִי	חָקֵיכֶם
גְּמָלִים	גְּמָלִי	גְּמָלִי	גְּמָלֵיכֶם
מִנְגִּים	מִנְגִּי	מִנְגִּי	מִנְגֵּיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם
שָׂרִים	שָׂרִי	שָׂרִי	שָׂרֵיכֶם
לָחִים			

DEC. IX. PLURAL.

חוֹמִים	חוֹמִי	חוֹמִי	חוֹמֵיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם

Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.

(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	יְשָׁנָה	יְשָׁנַת	יְשָׁנָתִי	יְשָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֻכְמָה	חֻכְמַת	חֻכְמָתִי	חֻכְמַתְכֶם
(e)	עֲגִלָּה	עֲגִלַת	עֲגִלָּתִי	עֲגִלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלַכָּתִי (as Dec. XIII.)	
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָּתִי (as Dec. XIII.)	

DEC. XII. SINGULAR. § 387.

(a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׁמֵלָה	שְׁמֵלַת	שְׁמֵלָתִי	שְׁמֵלַתְכֶם
(c)	חֲרֻפָּה	חֲרֻפַת	חֲרֻפָּתִי	חֲרֻפַתְכֶם
(d)	חֲרֻבָּה	חֲרֻבַת	חֲרֻבָּתִי	חֲרֻבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

DEC. XIII. SINGULAR. § 390.

(a)	מִסְנָרֶת	מִסְנַרַת	מִסְנָרָתִי	מִסְנַרַתְכֶם
(b)	נִבְרַת	נִבְרַת	נִבְרָתִי	נִבְרַתְךָ
(c)	אִשָּׁה	אִשָּׁה	אִשְׁתִּי (אִשְׁתְּךָ)	אִשְׁתְּךָ (אִשְׁתְּךָ)
(d)	כְּתָנֶת	כְּתָנַת	כְּתָנָתִי	כְּתָנַתְךָ
(e)	נַחֲשָׁה	נַחֲשָׁה	נַחֲשָׁתִי	נַחֲשָׁתְךָ
(f)	לִכְתָּה	לִכְתָּה	לִכְתִּי	לִכְתְּךָ
(g)	שִׁבְתָּה	שִׁבְתָּה	שִׁבְתִּי	שִׁבְתְּךָ

Plur. abs.	Const.	Suffix. sing.	Suff. plur.
DEC. X. PLURAL.			
תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתִי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתִי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.			
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
יְשׁוֹת	יְשׁוֹת	יְשׁוֹתִי	יְשׁוֹתֵיכֶם
צִדְקוֹת	צִדְקוֹת	צִדְקוֹתִי	צִדְקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתִי	חֲכָמוֹתֵיכֶם
עֲנָלוֹת	עֲנָלוֹת	עֲנָלוֹתִי	עֲנָלוֹתֵיכֶם

DEC. XII. PLURAL.			
מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיכֶם
שְׁמָלוֹת	שְׁמָלוֹת	שְׁמָלוֹתִי	שְׁמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיכֶם
נַעֲרוֹת	נַעֲרוֹת	נַעֲרוֹתִי	נַעֲרוֹתֵיכֶם

DEC. XIII. PLURAL.			
מִסְגָּרוֹת	מִסְגָּרוֹת	מִסְגָּרוֹתִי	מִסְגָּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתִי	כְּתָנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צהרִים		
יום	יוֹמִים		עֵין	עֵינִים	עֵינִי
רבות	רבוֹתִים		לֶחִי	לֶחַיִם	
II.			VII.		
יד	ידֵים	יְדֵי	מאֲזֵנִים	מאֲזְנֵי	
	מִלְקָחִים		VIII.		
III.			כַּף	כַּפַּיִם	כַּפִּי
שבוע	שבָּעִים		שֵׁן	שֵׁנִים	שֵׁנִי
IV.			X.		
כנף	כַּנְפִּים	כַּנְפֵי	אִמָּה	אִמָּתִים	
	חֲלָצִים	חֲלָצֵי	XI.		
V.			שָׁפָה	שָׁפָתִים	שָׁפָתִי
עקב	עֲקָבִים	עֲקָבֵי	פֶּאֶה	פֶּאֶתִים	פֶּאֶתִי
VI.			XII.		
A רגל	רגְלִים	רגְלֵי	ירְכָה	ירְכָתִים	ירְכָתִי
E בֶּרֶךְ	בֶּרֶכִּים	בֶּרֶכֵי	רקָמה	רקָמָתִים	
O מֶתֶן	מֶתְנִים	מֶתְנֵי	XIII.		
נַעַל	נַעֲלִים	נַעֲלֵי	נַחֲשֶׁת	נַחֲשֶׁתִים	

(A) *Cardinals, etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (חַד)	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	שְׁנִי
3	ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלִישִׁי
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִיעִי
5	ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמֵשׁ	חֲמֵשׁ (חֲמִישִׁי)	חֲמִישִׁי
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7	ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שְׁבִיעִי
8	ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנָה		שְׁמִינִי
9	ט	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	תְּשִׁיעִי
10	י	עֶשְׂרָה	עֶשְׂרַת	עָשָׂר	עָשָׂר	עֶשְׂרִי

(B) *Cardinals from 11 to 15.*

		Masculine.	Feminine.
11	יא	אֶחָד עָשָׂר	אֶחָת עֶשְׂרָה
		עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עֶשְׂרָה
12	יב	שְׁנַיִם עָשָׂר	שְׁתֵּי עֶשְׂרָה
		שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרָה
13	יג	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרָה
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרָה
15	טו	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרָה
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרָה
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרָה
18	יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנָה עֶשְׂרָה
19	יט	תְּשַׁעָה עָשָׂר	תְּשַׁע עֶשְׂרָה

(C) *Cardinals from 20 to 90.*

20	כ	עָשָׂרִים	60	ס	שָׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תִּשְׁעִים

(D) *Hundreds.*

100	ק	מֵאָה	600	ת"ר (ס)	שֵׁשׁ מֵאוֹת
200	ר	מֵאוֹתַיִם	700	ת"ש (י)	שִׁבְעַת מֵאוֹת
300	ש	שְׁלֹשׁ מֵאוֹת	800	ת"ת (ף)	שְׁמֹנֶת מֵאוֹת
400	ת	אַרְבַּע מֵאוֹת	900	ת"ק (ץ)	תִּשְׁעַת מֵאוֹת
500	תק (ד)	חֲמִשׁ מֵאוֹת			

(E) *Thousands.*

1,000	א	אֶלֶף	10,000	רבוא, רבב, רבבה
2,000	ב	אַלְפַּיִם	20,000	שְׁתֵּי רִבּוֹת
3,000	ג	שְׁלֹשַׁת אֲלָפִים	30,000	שְׁלֹשׁ רִבּוֹת
4,000	ד	אַרְבַּעַת אֲלָפִים	40,000	אַרְבַּע רִבּוֹא
5,000	ה	חֲמִשַׁת אֲלָפִים	} 120,000 or 12 times 10,000	שְׁתֵּים עָשָׂרָה רִבּוֹ
6,000	ו	שֵׁשַׁת אֲלָפִים		
7,000	ז	שִׁבְעַת אֲלָפִים	600,000	שֵׁשׁ מֵאוֹת אֶלֶף

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ERRATA.

Page 60, (b) E. g. דְּבִיר read דְּבִיר

76, § 185, *before* read *between*. Note. *causative* read *causative*.

77, (3.) דְּתַפְקֵד read דְּתַפְקֵד

164, E. g. לֹא־א read לֹא







